

MARYGROVE COLLEGE LIBRARY
DETROIT, MICHIGAN

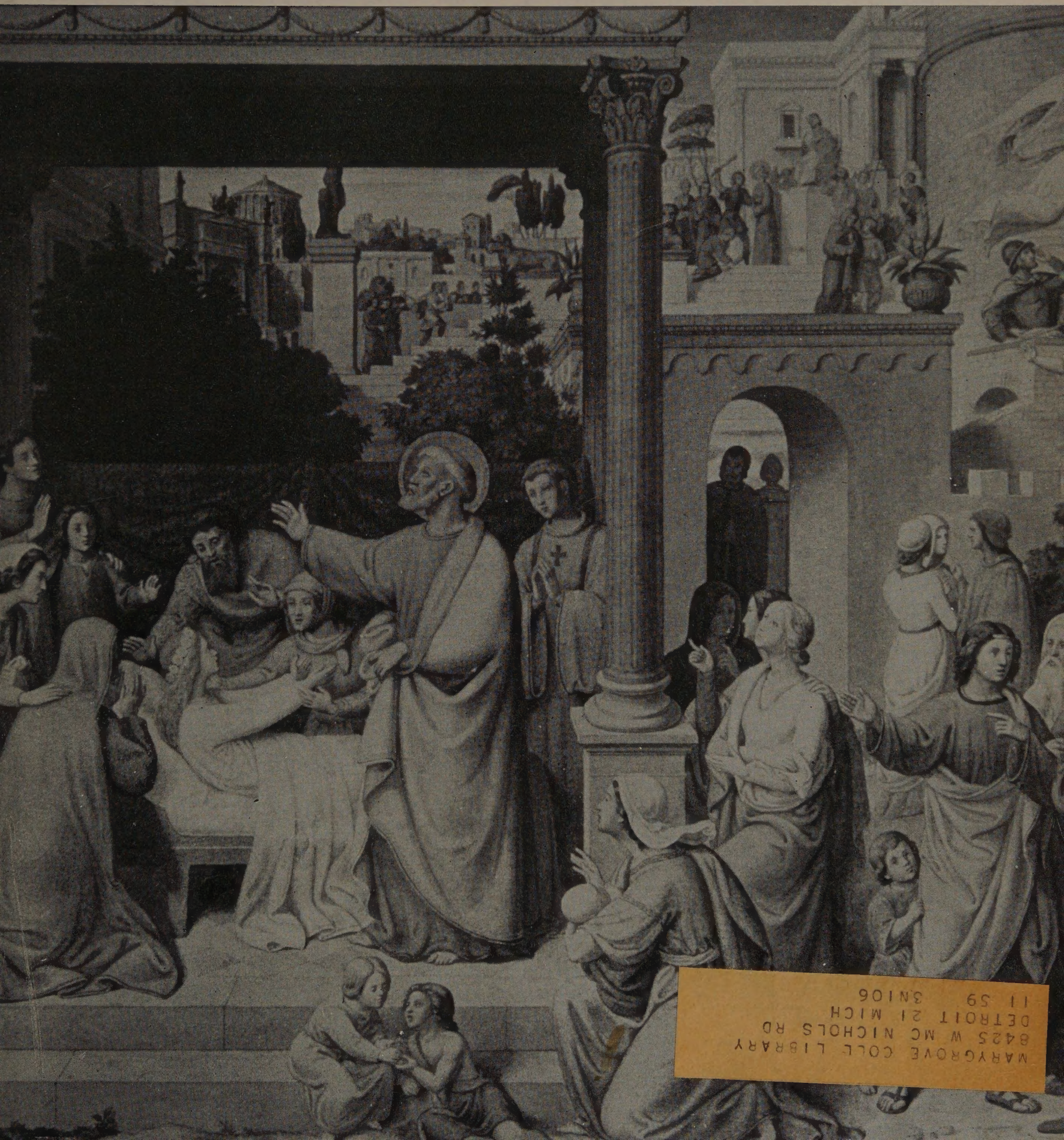
AUGUST 1957

PLEASE DO NOT REMOVE

The Catholic Lamp

T H A T A L L M A Y B E O N E

25¢



MARYGROVE COLLEGE LIBRARY
8425 W MC NICHOLS RD
DETROIT 21 MICH
11 59 3N106

Graymoor's Annuity Plan



"Come, Blessed of My Father"

High on the list of great passages from Holy Scripture is the twenty-fifth chapter of our Lord's Gospel according to St. Matthew. There the Son of God describes what will happen on the last day when He shall return, in His Majesty, and escorted by all the Angels, to judge all nations from the throne of His Glory.

It will be a day of great confusion and personal shame for many, the day of wrath and mourning of which the funeral mass sings. But for the Blessed of God who will reign with Him forever, it will be the day of love's final and glorious triumph. To these Blessed Ones, whom the Angels will place on His Right Hand, the Lord of Life will say: "Come, . . . take possession of the Kingdom prepared for you . . . for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me."

To the members of His Mystical Body, these words of Christ do not seem strange. For we know that we are members of Christ, "Bone of His bones and flesh of His flesh," as St. Paul taught the first Christians. Blinded by the very Light of Christ, St. Paul was taught this great doctrine by Christ Himself on the road to Damascus.

After his conversion, St. Paul, Christ's great "vessel of election" traveled up and down

Asia Minor, beset by dangers everywhere, and to all he brought the glorious truth that Christ is in the faithful Christian and the faithful Christian is in Christ. Once this great truth is known and accepted, we can better understand the Words of Christ on the last day to the Citizens of His Kingdom, "Inasmuch as you did it to the least of these my Brethren, you did it to me."

GRAYMOOR'S ANNUITY PLAN in teaching you the Wisdom that gives life, shows how you can administer to Christ in His Poor as you enjoy a good income during this life from your investment of one hundred dollars or more. When Christ gathers you to Himself, your gift to the Plan continues to endure as charity, which never dies, even beyond that day of Love's final and glorious triumph when you shall receive from the King of Glory the Crown of Eternal Life.

For fuller details cut out the form below and mail it without delay to me personally.

VERY REVEREND FATHER ANGELUS, S.A.

Graymoor, Garrison, New York

Without Obligation, please send me further information about your Graymoor Annuity Plan.

Name _____ Age _____

Address _____

City _____ Zone _____ State _____



NEW...for little ones from 3 to 6 years!

Their very own series...

THE Children's

Treasure BOX

for very young Catholics

... wonderful "busy books" written
just for them by the
beloved Maryknoll Sisters
size — 11" x 8½"

Imprimatur: ✠ Francis Cardinal Spellman, Archbishop of New York

Printed on fine book
paper. Sturdy covers.

THE CHILDREN'S TREASURE BOX is for the little ones — from three to six. Stories... pictures... cut-outs... animals... songs... games. Everything children love — a whole series of colorful books with a new one mailed to your children every ten days. You'll want to see it for yourself and you can. Send only 10¢ now for the first introductory copy.

Teaches as it Entertains — Printed Throughout in Full Color

THE CHILDREN'S TREASURE BOX is ideal because it teaches while it entertains, instilling Catholic ideals, and helping the small children to grow in mind and spirit in that fascinating new world of their religion. The pictures are bright and gay, full of glowing colors... and the characters so vivid they seem to make each story come alive.

Helps Mother, too!

Here's the answer to endless questions which small children ask: Did God make the devil? Is God inside this house? How can God be everywhere all at once? It teaches about our faith in a way that helps give children a sense of security... creates that homey feeling which quiets childhood fears. Here too, we have the Life of Jesus as a Little Boy. His travels to and from Egypt plus many other wonderful stories, and, best of all, written so that even very small children can understand them

Love of Beauty — an Appreciation Which Grows

Beautiful books encourage children's powers of concentration, especially in these days of poured-in entertainment... and you can just picture the little ones' delight with full-color pictures by world-famous children's artists! There's nothing — no nothing — quite like the book they own... their very own! There are not too many words on a page, and each copy is printed on pure white paper in nice, big, easy-to-read type. The covers are made of linen-finish stock, sturdy enough to stand up under lots of hard wear.

A FREE GIFT FOR THE CHILDREN

When you order your first TREASURE BOX copy, we will send you *absolutely* FREE... a charming miniature of the Boy Jesus designed by the famous wood carvers of Oberammergau. This beautiful keepsake is yours to keep always!

Take the first
introductory
copy for

10¢



A Message from His Holiness Pope Pius XII

"Even before going to school, a child looks at picture books whose memory will be with him for the rest of his life. There is good reason to take great interest in the first influences to which a child is subjected. The influences of books is not the least of these. God grant that the child's clear eyes may be fixed on beautiful pictures and that his imagination and memory may be nourished by beautiful stories adapted without any foolishness to the freshness of his soul."

— Pius P. P. XII

How to Join THE CHILDREN'S TREASURE BOX

You can have these wonderful books mailed to your children by filling out the coupon below. The first copy is almost a gift — ONLY 10¢. After you have seen this first thrilling copy, a new one will be mailed every ten days. There are 24 different copies in all at only 35¢ each — a wonderful bargain in hundreds of happy, busy hours for your children!

YOU MAY CANCEL ANY TIME AND PAY ONLY FOR COPIES ACTUALLY RECEIVED! DON'T DELAY! MAIL THE COUPON TODAY!

**SEND ONLY 10¢ FOR
FIRST INTRODUCTORY COPY**

No Obligation to Continue —
Cancel Whenever You Wish
Pay Only for Copies
Actually Received



TREASURE BOX • 48 West 47th Street, New York 36, N. Y.
Please send me for the enclosed 10¢ — prepaid — the first copy of THE CHILDREN'S TREASURE BOX and enroll me for eight months. You may send me a new copy every 10 days at 35¢ each, or until I give you notice to cancel my enrollment. For convenience in bookkeeping you may bill me once a month for the copies I actually receive.

Name

Address

City

(Print)

Zone State
FREE: Beautiful miniature of Boy Jesus, mine to keep in any case.

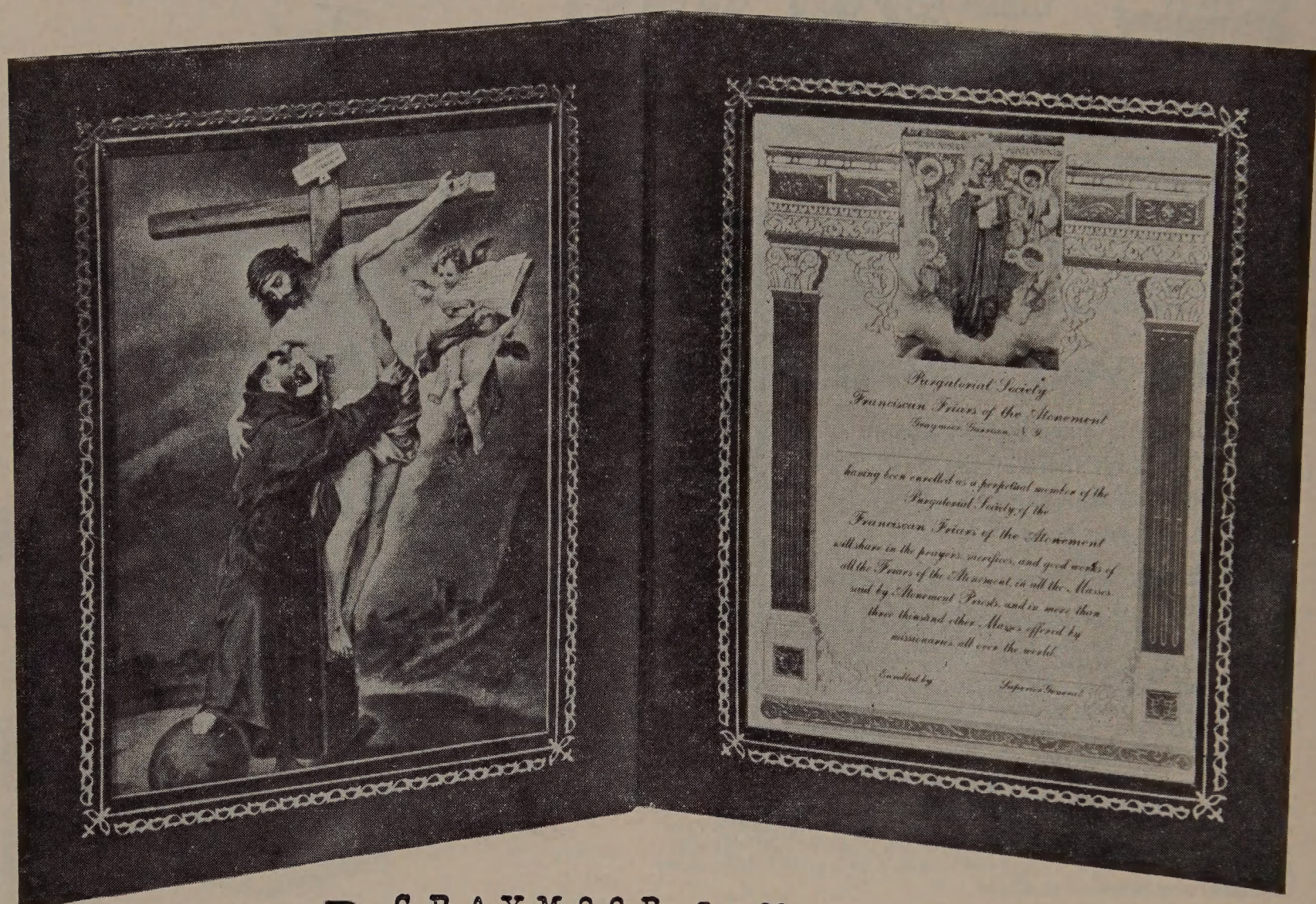
M-42



© MCMLVII

John J. Crawley & Co., Inc., Publishers, 48 W. 47th St., N. Y. 36

Blessed are the Dead who die in the Lord...that they may rest from their labors. For their works follow them



GRAYMOOR Purgatorial Society

An ideal way in which to help your beloved dead is by enrolling them in the Graymoor Purgatorial Society. The living may also be enrolled and participate in the spiritual benefits during life and after death. These benefits are: Remembrance in 6,000 Masses offered yearly for the Purgatorial members and a remembrance in 30,000 other Masses, also in the prayers and the spiritual work of the Friars

PURGATORIAL SOCIETY

Franciscan Friars of the Atonement, Graymoor, Garrison, New York

Dear Father: Enclosed please find enrollment as I have indicated below:

Full payment \$ _____ Partial payment \$ _____

Single membership \$5.00 Living
Deceased

Family membership—Living and Deceased—\$25.00

Send to _____

Enrolled by _____

Street _____

Street _____

City _____ Zone _____ State _____

City _____ Zone _____ State _____

The Lamp

A CATHOLIC MAGAZINE DEVOTED TO CHRISTIAN UNITY AND MISSIONS

Contents

FEATURES

- Graymoor in Japan 19
by Titus Cranny, S.A.
- Mostly for Women 23
by Nancy Westlake
- Mostly for Men 25
by John Patrick Gillese
- Teen Topics 27
by Lynn Alexander
- A Woman of Unity 29
by Sister Mary Celine, S.A.
- One Faith—One Lord 32

ARTICLES

- Russia's Conversion, A Dream
or a Reality? 7
by Victor J. Drapela
- What About Going Steady? 12
by Daniel Egan, S.A.

FICTION

- Take Down The Hair 14
by Kermit Shelby

DEPARTMENTS

- Correspondence 4
- In Focus 5
- Necrology 6
- At St. Anthony's Feet 10
- Uncompleted Burses 11
- Graymoor Annals 16
- By the Light of the Lamp 21

THE LAMP is published monthly by The Franciscan Friars of the Atonement, Graymoor, Garrison, New York, and printed at the Graymoor Press, 102 Ringgold Street, Peekskill, New York.

EXECUTIVE and Editorial Offices, 102 Ringgold Street, Peekskill, New York. Editor, Very Rev. Samuel Cummings, S.A.; Associate Editor, Rev. Titus Cranny, S.A.; Business Manager, H. T. Murphy; Art Director, Dolores Wisinski.

SUBSCRIPTION PRICES: United States and Possessions, Canada and Philippine Islands, one year \$3.00; 2 years \$5.00.

Address all subscriptions and correspondence to: The Lamp, 102 Ringgold Street, Peekskill, New York.

CHANGE OF ADDRESS must reach us five weeks in advance of the next issue date. Be sure to give both the old and new addresses and zone number.

SOLICITORS of this magazine are allowed to accept money only intended for subscriptions to this magazine. All donations or Mass intentions must be mailed directly to the Franciscan Friars of the Atonement, Graymoor, Garrison, New York.

ENTERED as second-class matter at the Post Office, Peekskill, New York, under Act of March 3, 1897. Acceptance for mailing at a special rate of postage provided in Section 1103, Act of October 3, 1917, authorized January 30, 1903.

Unsolicited Manuscripts, unless accompanied by self-addressed stamped envelopes, will not be returned.

This Month

Our Cover

We Friars and Sisters of the Atonement have a special invocation that we say after each decade of the Rosary in honor of our seven holy Patrons. It goes as follows: "Our Lady of the Atonement, Our Guardian St. Joseph, Blessed John the Baptist, SS. Peter and Paul, Our Holy Father St. Francis and all the Saints pray for the children of the Atonement."

Every Catholic has devotion to our Blessed Mother and St. Joseph under one title or another: our devotion to the Blessed Mother under the title of Our Lady of the Atonement is because we belong to the Society of the Atonement. We have devotion to St. John the Baptist, the precursor of Christ who proclaimed His coming, because the first Church entrusted to the Society of the Atonement was St. John's in the Wilderness at Graymoor. SS. Peter and Paul are special patrons of the Society of the Atonement because of our unity and missionary vocation. St. Peter was the first Pope and St. Paul the first great missionary to the nations. Finally we have a special devotion to St. Francis of Assisi because we are members of the great Franciscan Order.

The Miracle

This particular miracle performed by St. Peter and pictured on our cover, occurred in the very early days of the Church. The story is told in Acts of the Apostles, IX 36-42.

"Now there was at Joppa a certain female disciple named Tabitha, which is translated Dorcas. This woman was entirely occupied in good works and in deeds of benevolence. But it happened at that time that she fell sick and died; and when they had washed her, they laid her in an upper chamber. Now as Lydda was near Joppa, the dis-



OUR COVER: The miracle of St. Peter by Carl Mueller.

ciples, learning that Peter was there, dispatched two men to him with the entreaty, "Do not delay to come to us." Peter accordingly rose and accompanied them; and on his arrival they brought him to the upper chamber; and all the widows stood round him weeping, and showing the gowns and cloaks which Dorcas had made while she was with them. But Peter, having put them all out, knelt down and prayed; then turning to the body he said. "Tabitha, rise!" And she opened her eyes and, seeing Peter, sat up; and he gave her his hand and raised her up, and calling the holy ones and the widows presented her alive. And it became known through all Joppa, and many believed in the Lord."

Take It Easy

Death on U.S. highways continues to climb and the finger of blame is pointed directly at Mr. Average Motorist himself by the Travelers Insurance Companies in their 23rd annual highway safety book entitled "Heedless Horsepower."

More than 40,000 Americans were killed and 2,368,000 injured on our highways last year, according to the report and an analysis of these casualties shows that human error was the biggest factor in a big majority of the cases.

Some statisticians have attempted to prove that the dangers of our highways are decreasing, because the rate of death per miles traveled and vehicles registered has decreased sharply in recent years.

But the issue is one of human life, of men, women and children killed or injured regardless of how many miles they travelled.

lose something?

a valued rosary . . . a pair of glasses . . . car keys . . . a wallet . . . important papers . . . one or even two diamond earrings . . . or anything else



Invoke St. Anthony

He's the Finder of Lost Things and you'd be surprised how quickly he answers your prayers.

But finding lost rosaries or eyeglasses is by no means the extent of St. Anthony's power. He is a valued friend who helps his clients in every necessity. Our perpetual novena asking St. Anthony for his intercession takes place every night at each one of our Graymoor houses. Send us your petition to be included among the great number presented at his shrine.

Join With Us Today

A NEW NOVENA BEGINS EVERY TUESDAY

**FRANCISCAN FRIARS
OF THE ATONEMENT**

GRAYMOOR, GARRISON, NEW YORK

Correspondence

Trailer Sold

Dear Father: Enclosed find \$1.00 in thanksgiving to Our Dear Lord and St. Anthony for granting me so many favors and especially for his help in selling our trailer.

I promised to send you \$1.00 and ask you to publish this in *THE LAMP*.

Mrs. C.B.

Exams

Dear Father: Enclosed please find a money order for \$3.00 which I promised St. Anthony for his intercession during my exams. Things worked out very good so far and I'm still praying for the next semester.

Please publish this in *THE LAMP* as I promised I would have it done. Thank you for your trouble.

M.K.

Contentment

Dear Father: Enclosed is my check for \$5.00. This is to fulfill a promise to St. Anthony, St. Jude and the Blessed Mother of a donation and publication in *THE LAMP* if my prayers were answered that mother could sell her house if it was for the best. She was so dissatisfied and unhappy and would have sold at a loss she could not afford to take. She did not sell and now is content and realizes that it is still a good source of income for her.

Also a friend of mine has continued to have steady employment with compensation equal to the past even though drastic cuts have been made in the type of work he does. Thank God, The Blessed Mother, and the Saints.

Mrs. P.F.

Kudo

Dear Father: I am enclosing the dollar that I promised if I rented my apartment.

I receive *THE LAMP* every month which I enjoy reading very much. I find lots of comfort reading this book. You may publish this letter if you wish. May God bless your wonderful work and magazine.

Mrs. C.B.

Miraculous Medal

Dear Father: Enclosed is a check in the amount of \$10.00 in thanksgiving to St. Anthony for two favors received through his wonderful intercession.

I promised to have these favors published so I would appreciate it if at your convenience and when space allows you publish them in your magazine *THE LAMP*.

My daughter lost her gold Miraculous Medal together with the chain. We looked everywhere for it and covered many places as she had been about 7 miles from home when wearing it. I prayed to St. Anthony and promised a donation if he would help us find it. Two months went by and I gave up all hope of seeing the medal again. Then, one



Saturday, right in our own garden in a spot covered with tall grass, my husband found the medal and chain. My prayers were answered.

Shortly after this my husband fell ill with a severe case of plant poisoning. Again I asked St. Anthony to help. Again he answered my prayers.

Please remember my little girl in your prayers. She is very nervous and she has a mild form of epilepsy which has caused her to become emotionally upset. I am praying to God and the saints for her and although things seem very dark at times I have faith in prayer. If you have a prayer to St. Dymphna I would appreciate a copy of it.

I enjoy your magazine *THE LAMP* as do all the members of my family.

Mrs. C.B.

St. Pius X

Dear Father: Enclosed is \$5.00. I promised this donation and publication of my letter for two favors granted through the prayers to the Blessed Virgin and Pope Pius X.

The first favor was for my father who was dying of Cancer. Although I knew he could not be cured I prayed that his suffering would not be too great and sent him a medal to wear. On October 24th he passed away in his sleep.

The second favor was for our boy who had an attack of tonsillitis almost every three or four weeks last winter. After two attacks last fall I promised this donation in honor of the Blessed Mother if she would help us. Almost unbelievably he has been completely well all winter.

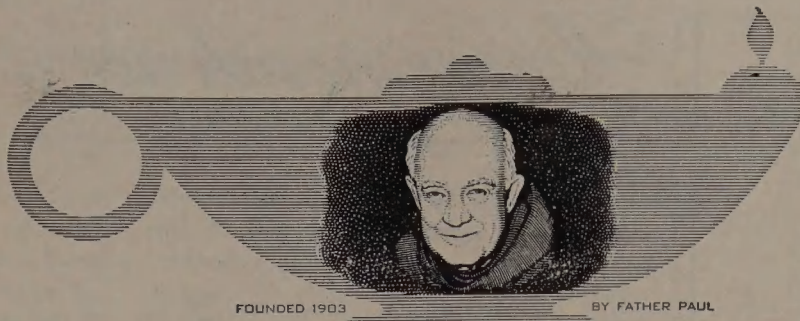
I am ever grateful to the Blessed Virgin for her help and to Pope Pius X, too.

Mrs. C.G.

Eyesight Restored

Dear Father: My nephew was using a hammer to break a rock when a piece of steel from the hammer pierced his eye. The doctor said if infection or inflammation set in he could lose the sight of both eyes, so the whole family prayed to Our Blessed Mother that this would not happen and I made a promise that if it were God's Will and his sight was restored, even partially, I would make it known public. After three operations he was brought home on Sunday and he has 20-20 vision in one eye and partial vision in the injured eye. Because of his age (8 years old) the doctor said he will gain more vision as he gets older. The

(Continued on page 6)



IN FOCUS AS WE SEE IT

THY BROTHER'S BLOOD

LAST November the world stood aghast as it witnessed the savage, bestial fury and ruthless, insensate cruelty with which the Soviet invaders obliterated the last remnants of freedom in Hungary. Leaders of nations cried out in horror. The United States, Britain, France, and all other Western countries protested in indignation. India's Nehru, long a Soviet appeaser and follower, joined Burma and Indonesia in condemning the intervention of the Russians and in demanding that foreign troops be withdrawn so that Hungary could work out its own future. Even Tito, who as recently as three days before this editorial was being written, proclaimed his differences with the Kremlin to be minor, declared then that the use of Soviet troops in Hungary was a "fatal error."

Giving voice to this well-nigh universal condemnation of Soviet savagery, our Holy Father wrote, "... We expressed our hope that a new day of peace based on justice and liberty might be dawning upon the noble people of Hungary. For conditions in that country seemed to be improving. But tidings have reached us lately which fill our heart with pain and sorrow. There is being shed again in the cities, towns and villages of Hungary the blood of citizens who long with all their hearts for their rightful freedom. National institutions, which had just been restored, have been overthrown again and violently destroyed. A blood-drenched people have been reduced once more to slavery by the armed might of foreigners.

WE cannot help but deplore and condemn (for so our consciousness and our office bid us) these unhappy events which fill Catholics and all free peoples with deepest sorrow and indignation. May those whose commands have caused these tragic events come to realize that the rightful freedom of a people cannot be extinguished by the shedding of human blood.

"The words which 'the Lord said to Cain... 'The voice of thy brother's blood crieth to me from the earth'" are relevant today. For so the blood of the Hungarian people cries out to God."

Yes, the blood of the Hungarian people does cry out to God and how justly and loudly it cries is made manifest in the recently published report to the United Nations on the Hungarian situation. Prepared by five representatives from small nations, Australia, Ceylon, Denmark, Tunisia and Uruguay, who cannot be accused of bias, it gives in restrained and unemotional language the bare and damning facts, voluminously documented, without rhetoric or invective.

WHAT emerges is a horrifying tale of duplicity, deceit, treachery, murder and brutality. Even before the first shots were fired the Soviets were massing their army on Hungary's border. The secret police fired into the throng of unarmed peaceful demonstrators. Red Cross ambulances transported armed secret police disguised in doctors' white coats. When it became evident that the Hungarians were winning the battle of the streets, the Soviets deceitfully promised to pull their troops out of Budapest. They called a meeting to settle the details and then arrested the whole Hungarian delegation. These men, including Defense Minister Pal Meleter who had directed the fighting, have not been heard from since. Probably they were murdered in cold blood. Tanks patrolled the city, senselessly shelling building after building, and firing into lines of people, mostly women and children, waiting to buy food. Men and young boys were captured, sealed into freight trains and deported to Russia.

And so the list goes on and on, piling horror on horror. In spite of Khrushchev joviality and smiling countenance Soviet Russia stands condemned in the eyes of the world. Now all will admit the truth of Hungary's Premier Nagy's last broadcast words "to-day it is Hungary, and tomorrow, or the day after tomorrow, it will be the turn of other countries, because the imperialism of Moscow does not know borders, and is only trying to play for time."

The free world, and the satellite world too, owes a debt of gratitude to Hungary. How can it repay? There will be hours of talk in the United Nations. Let us hope that some kind of action ensues. †

Necrology



We commend to the prayers of our readers the souls of the faithful departed, and particularly the deceased subscribers and their near relatives whose deaths have been reported to us. Thirty Masses will be said for them.

Lillian V. Perry, Nellie Rafferty, Georgianna Darcy, George Reh-kamp, Anna Heiman, Frank Ahl, Bessie Collins, Mary Danford, Louis Rzeszutek, Mrs. Anna Vercheak, Miss Lilla M. Pavy, Nick Chichos, Kathryn E. Ruttle, Alexander Bankowski, Mrs. Mary Ellen Donald McKeon, Miss Lyda McKeon, Rev. John Reynolds, Florence Wilson, Reyneldo Portela, Henry McCluskey, Mr. T. Kelnosky, Raymond McCarthy, Mary G. Eyer, Annie C. Fries, Michael Molloy, William Gracey, Mrs. John Christiansen, Sr., Mrs. Timothy Cox, Mary Hulderson, William V. Fennell, Irene Dowd, Donald La Flamme, Margaret A. Goetz, Edward F. Hanlon, Lucy O'Brien, Mr. Theodore Scherder, Mrs. Anna L. Garr, Carl Uhing, Mr. Joseph Duffy, Patrick Donlon, Mr. Healy, Patrick Joyce, Frank Ceglia, Andra Girod, Philip Stoll, Stephen McMahon, Rolland L. Phaneuf, Mary Tice, Mrs. J. Young, Clara Herman, Mr. George J. Behme, Mrs. Elizabeth Peterson, Mrs. Josephine Gerero, Walter Pristawa, Mr. James McKeon, John Brown, Miss Camille McKeon, Mrs. Michael Comaskey, Mrs. Fred B. French, Frank Seelman, Margaret L. Wood, Thomas M. Heenan, Bernard Rice, Mary B. Smith, T. E. LeTendre, Alpherry Hemingway, John Ambrose, John Christiansen, Sr., Timothy Cox, Thomas E. Cox, Anne Cassidy, Mr. Val J. Beth, Mrs. Marguerite C. Bernier, Anthony A. Goetz, Katherine M. Smith, Rev. Shawn McNamara, Christopher Griffin, Miss Margaret Shaughnessy, Mrs. Ella Farabaugh, Mrs. Jesse B. McMillian, Mrs. Gallagher, Frank Zehnich, Dr. F. X. Siegel, Mr. E. J. McGinnis, Walter McKeon.

Correspondence *Continued*

wonderful part of it is not in the restoration of his eyesight alone but in the fact that there was never any infection, inflammation or pain. When the doctor called my brother the day after it happened he said that nothing short of a miracle had been performed because the eye was perfectly clear and he had gone in to the hospital that morning with the thought in mind that the injured eye would have to be removed if he wanted to save the sight of the other.

Mrs. K.M.

Employment

Dear Father: My husband promised the Blessed Mother he would send you the enclosed if he could find employment. He has been working for over a month now. Sincere thanks to Our Blessed Mother.

Mrs. R.E.

Handbag

Dear Father: I promised \$5.00 and publication in your wonderful magazine for many favors received from St. Anthony and St. Jude.

I lost my bag containing \$123.00 and other personal belongings. I asked St. Anthony to help me and when I got home that night it was on my bureau. A young girl had gone a long way out of her way to deliver it.

I found out when I have troubles and feel low the only thing to do is to pray. I shall keep on praying to St. Anthony, St. Jude, the Blessed Mother and the Sacred Heart, also for help in the future.

May God bless your fine work. B.C.

Position Found

Dear Father: Three months ago I asked St. Anthony to help me find a job. My age and experience were against me, but St. Anthony helped me and I have a very nice position now.

I promised a donation and publication in THE LAMP if my prayers were answered. Please accept my donation and please publish this for me.

A.B.

Rings

Dear Father: I promised publication in THE LAMP if I found my rings, and thanks to St. Anthony I did. For weeks I kept saying that I would write a letter but never did. Again I lost the rings and thought that this indeed was a punishment for not writing. So I prayed but thought that this time they never would be found because of the circumstances under which I lost them.

Last night they were found so I sat down immediately and wrote this letter. Enclosed is a donation for \$1.00.

This is one of many things I have

recovered by praying to St. Anthony. Saint Anthony is number one on my hit parade of Saints.

I enjoy THE LAMP very much. Keep up the good work.

Mrs. E.M.

Rosary Purse

Dear Father: I had the most amazing experience of my life. Soon after I received the March issue of THE LAMP, I took time out from my housework to read it. As usual I read the Correspondence first. That same night I lost my mother's black rosary purse. The next day I discovered the loss and just couldn't find it. For the first time I asked St. Anthony to help me. After two days searching I thought I would never see it again. I mentioned it to my next door neighbor and she said she found it on her sidewalk. You can't imagine my happiness because it belonged to my deceased mother and it means so much to me.

Enclosed you will find \$2.00 for St. Anthony and many many thanks to him.

Mrs. C.R.

Fever Broken

Dear Father: Enclosed you will find a check for \$5.00 in thanksgiving to St. Anthony. I owe so much to Our Blessed Lord and to St. Anthony for all the past favors I have received. But I want to give thanks for this one favor in particular. My teenage daughter had a very high fever which did not seem to break. I said two rosaries and asked St. Anthony to intercede for her, and sure enough our dear St. Anthony came through again for us.

Please print this in THE LAMP—the most wonderful magazine in our home for many years.

Mrs. T.C.

Conversion

Dear Father: I have a friend who passes on her copy of THE LAMP to me after she has read it and I in turn give it to a friend. Just recently I had a financial problem that seemed bound to come out against me and I prayed to St. Jude and St. Rita. My prayers were answered with great speed and I am enclosing check for \$3.00 and would like for you to publish my letter so others will not lose hope when their prayers are not answered immediately.

I enjoy THE LAMP so much and also your program on radio. My husband when he was alive would not miss hearing the Novena Program. He was not a Catholic but became a convert shortly before his death. I believe the programs helped him understand a lot of things better.

Mrs. L.B.

If you have promised publication and your letter does not appear, do not become upset or worried. You keep your promise once you send us the letter and give us permission to publish it.

The Russicum trains special missionaries for

the Soviet Union once the Iron Curtain is parted

Russia's Conversion

A DREAM

OR A REALITY?

A CHILLY wind blew over the Idlewild airport, as the big SAS plane taxied to a halt. Among the passengers arriving from Rome was a small bearded priest in his late forties, with lively blue eyes and a touch of Italian mannerism. "It's good to see your skyscrapers again," he said to a waiting friend who ushered him to the airport's chapel for Mass.

Father Bohumil Horacek, S.J., the rector of the Russian seminary in Rome, came to this country to tell the story of the Holy Father's work for the conversion of Russia. And (with some coaxing) he also had a colorful story of his own to tell.

At the outbreak of World War II, Father Horacek was trapped by advancing Red Army patrols in eastern Poland and, as a Czechoslovak citizen, was granted political asylum by Soviet authorities. (He now travels on a Vatican passport.) He recalls the Russian propagandists advising him to acquire Soviet citizenship. "As an educated man, you shall never regret it," they told him. "You were a priest, but the past doesn't matter. Why, you simply change jobs, like Comrade Stalin. After all, he was once a semarian himself."

SHORTLY after this amicable overture, Father Horacek was arrested as a "foreign spy." In the course of war, he had the dubious distinction of being tossed from a Communist jail into a Nazi concentration camp and of comparing NKVD brainwashing methods with Gestapo treatment. Only the sudden collapse of the front line saved him from execution.

At the end of war, the Reds luckily forgot about

his "crimes" and repatriated him to Czechoslovakia. Once again a free man, Father Horacek slipped quietly out of his satellite homeland to Rome, where he was eventually given the crucial job of training missionaries for Russia.

* * *

At Fatima, Our Lady had promised the conversion of Russia and a lasting world peace, if our prayers and reparation for sin would have warranted it. This promise might be implemented in two phases.

FIRST, the Red government might realize the unrest of its captive peoples and appease them by halting religious persecution, while maintaining Communism as an economic system. Second, this step would facilitate a spiritual revival in Russia and the leaven of genuine Christianity would eventually penetrate even government circles. Communism would be then abandoned altogether and so would be its goal, the world revolution.

Only then could begin the tremendous missionary task of reuniting the Eastern Orthodox Church with Rome. And here the Russicum, Father Horacek's seminary, enters the picture. Since 1930, scores of missionaries for Russia have been ordained there. For the time being, they serve Catholic parishes of Byzantine rite all over the world, but are subject to call at any time. Once the Iron Curtain breaks down, they shall be on their way to Russia.

There is an additional reason, why the Holy See maintains its Russian seminary. The Popes want to prove their esteem for Eastern liturgy, common to

by VICTOR J. DRAPELA

Byzantine Catholics and Orthodox. Today's Russian Church leaders know of course of the work, done on behalf of their liturgy right in the backyard of the Vatican, and they watch it with interest.

THE Soviet government watches it too, although with little satisfaction. Its papers print wild stories branding the Russicum as a school for spies. Just recently, *Literarnaya Gazeta*, the official mouthpiece of Soviet writers, had this to say: "The tommy-gunners that have been chosen to fight the Soviet Union and the peoples' democracies, go through a special drill in the Russian College in Rome. In this palace of perfidy, sets of gangsters have been trained for their bloody tasks in Slav lands. Right now, the College is under the protective shadow of the American Dollar, and it trains its charges in parachuting techniques. Accounts in the foreign press, together with factual evidence, has unmasked the criminal activity of this spy center. There is proof that the Vatican keeps preparing US-equipped paratroopers for missions of espionage and sabotage."

The students and faculty members of the Russicum pay little attention to the hullabaloo in the Soviet press or to the sinister glances of Red agents who are seen occasionally on Via Carlo Cattaneo, in front of the building. Instead, they follow quietly the well balanced daily program of a typical Catholic seminary. The student body is cosmopolitan in origin and outlook, some sort of Foreign Legion in the Catholic orbit. Its official language is Russian.

"We are always happy to welcome native Russians in our seminary," says Father Horacek, and he points out a few typical experiences he had with converts from Orthodoxy who studied under his guidance. "You have to treat them with much understanding, otherwise their former prejudice toward the Western Church gets the upper hand again."

Father Horacek illustrated his assertion with the tragic story of a young Russian escapee who managed to reach Western Germany, became Catholic and entered the Russicum. "He was alert and hard working, but little adjusted to the new environment. Unfortunately, some of his contacts with Catholics didn't help matters either. Their snobbery made him feel like an unwanted orphan; after all, he is only a Russian! The boy who was quite sensitive about it (most of the Russians are) developed signs of an inferiority complex and started brooding. It was frustrating."

THEN came the crisis. "Try to understand the terrible conflict I am in," he told Father Horacek. "My conscience tells me that I must return to Russia. There is no place for us Russian Orthodox in your Church. All the talk of Christian charity in the West was nothing but a wonderful dream. Now I have to go back to the harsh reality of Soviet life."

Father Horacek draws one important conclusion: "The Catholic West must show more charity toward the Russian nation, the first victim of Red tyranny, otherwise there is no hope for her conversion."

* * *

The Kremlin tries systematically to promote mistrust between the Eastern and Western Christians. Its official speaker, the atheist Yaroslowski, put it this way: "We aim at breaking the power of any religious organization. As of now, we meet only weak opposition, since the Orthodox Church is divided into five groups, hostile to one another. However, attempts are made to promote a reunion of the various branches. Moreover, a movement was initiated with the purpose of uniting even Catholics and Orthodox. It is imperative that we never permit such a union."

The Reds are shrewd propagandists. In Russia, they have eliminated anything that even remotely resembled the Catholic cult, including tunes sounding "too Italian." On the other hand, they are portraying the Orthodox hierarchy as a bunch of Rasputin-like collaborationists, totally disinterested in spiritual affairs. By now, large segments of Western public opinion have fallen victims to this vicious propaganda, and of course, the Reds are more than happy to transmit our wholesale condemnation of Russian Orthodoxy to the office of the Moscow patriarch.

WHAT then is the real situation? This is how Father Horacek explains it: "The general attitude of Russia's clergy is by no means Communist. There are Red-tinted clergymen there, yes; but you find such in Britain or in the States as well. At the outbreak of the last war, the Orthodox hoped for an early liberation by the German armies. They were ready to support them. But having seen the reign of terror imposed on the Wehrmacht-occupied territories, they changed their minds. A wave of patriotism swept the country and the Church endorsed the government's fight for national survival. In case of Hitler's victory, the Church as well as the Russian nation would have been doomed."

At that same time, the Kremlin reversed its ruthless Church policy to an outburst of patronizing friendliness. Churches and seminaries were reopened and anti-Christian propaganda was temporarily suspended. The Orthodox leaders knew, of course, that this was dictated by expediency, but in their despair they grabbed for any chance of survival and exploited it to the utmost. And they hoped that the world would understand. Most of their own people did, but the West had little more to offer than criticism.

* * *

Father Horacek doesn't indulge in a whole lot of cloak and dagger stories, but (*Cont. on page 22*)

A seminarian lights the Mass candles before commencement of the ceremony in the chapel of the Russian College, Rome.



Religious News Service Photos



Relics of a "Martyr" exarch, Father Leonid Fedorov, who died at Viatka, Russia, in 1935, after ten years of imprisonment. Priest he ordained in jail brought these relics back to the Rome College. He celebrated Mass secretly in his cell for years, using crushed raisins for wine to administer the Holy Sacrament.



Grace in the refectory, Russian College, Rome.

THE SAINT AND PURITY. Our Lord Himself has said: "blessed are the clean of heart for they shall see God" (Mt 5:8). And in Wisdom 1:4 the Holy Spirit declares: "Wisdom does not enter into an unclean heart." St. Anthony strove with all his might for purity of soul and body. Even as a boy he made the vow of perpetual chastity to God. He rightly bears the symbol of the lily in his hand, the symbol of purity. He was truly an angel in the flesh. The very sight of him filled everyone with love for this holy virtue. But Anthony fervently safeguarded the splendid, precious treasure of virginal purity, which, as the apostle says, we bear about in vessels of clay (2 Cor 4:7). Continued restraint of the sense, untiring prayer, and tender love of Jesus and Mary helped him to surmount all dangers to holy purity.

MEMORARE IN HONOR OF ST. ANTHONY "Remember, O thou miracle-working Saint, that it never was heard that thou hast left without help or relief anyone who in his need had recourse to thee. Animated with the most lively confidence, nay, even with full conviction of not being refused, I fly for refuge to thee, O most favoured and blessed friend of the Infinite Jesus. O eloquent preacher of the divine mercies, despise not my supplications, but, bringing them before the Throne of God, strengthen them by thine intercession, and obtain for me what I ask—help and consolation in my need, O most glorious miracle-working mighty St. Anthony. Amen."

EVERY TUESDAY FOR ST. ANTHONY. "It is indeed St. Anthony's day. It has been that from the earliest times. It was on a Tuesday that St. Anthony's body was carried in triumph to its glorious tomb in Padua; and on that day that the saint began to work his countless miracles of every description. It was on Tuesday by preference that the people gathered in crowds at his tomb to implore his intercession; and it has always been the conviction at Padua that particularly on a Tuesday one could obtain from God whatever one asked through St. Anthony." Fr. Marion Habig, O.F.M. *Everyman's Saint*, p. 33.

HIS LOVE FOR THE WORD OF GOD. "Day and night in the days of his Augustinian training he searched the Scriptures for what they would tell him of God and His Christ. His mind and his heart became armories of the Sacred Scripture; into the very tex-

At St. Anthony's Feet

ture of his thoughts, as later in the style of his sermons, were woven phrases, texts, and entire passages from Holy Writ. Others among the Doctors of the Church may have brought a more scientific method to their study and exposition of the Scripture; none more completely assimilated its message and its very vocabulary in his retentive mind and inflamed heart." Archbishop Richard Cushing.

PRAYER TO ST. ANTHONY FOR STUDENTS. Glorious St. Anthony, divinely filled with the science of the saints, I place my studies under thy powerful protection.

After thy example, I wish to be grounded in the hearts of Jesus and Mary.

With the aid of thy prayers, I wish to perform my studies as a matter of duty, in the spirit of penance, and with a pure intention.

Implore the Father of light to grant me a quick understanding, a safe judgment, and a faithful memory.

Obtain for me the grace to work with patience, method, and constancy, to develop the gifts I have received from God, and employ them always for His greater glory.

Pray God to bless my efforts, granting me success in my tasks, and keeping me humble in the midst of success (300 days indul. each time; plenary indulgence once a month under usual conditions).

PRAYER TO ST. ANTHONY. "O St. Anthony, bright ornament of the Franciscan Order, let me this day at the flame of your loving fervor catch fire for my weak love of God and my scant humility and purity. Let me prove to be a faithful reflection of all your virtues. Obtain for me the grace of knowing myself truly, of making firm good resolutions, and of persevering in them."

ANOTHER FRANCISCAN PRIEST who recalls the greatness of St. Anthony and the scriptures is himself a renowned scripture scholar, Fr. Thomas Plassman, O.F.M., rector of Christ the King Seminary, St. Bonaventure, N. Y. In his flowing lucid style the noted Franciscan educator declared: "With serene sureness he traces the golden circle of the Word Incarnate, and proceeds to move calmly between the Old and New Testaments; and culling freely, now from the rich blos-



soms of the sapiential books, now from the ripe fruits of the Pauline epistles, he weaves both into a crown of glory, grace, and splendor for Christ the King and Center of all. . . .

"If I may presume to synthesize the theology of the *Doctor Evangelicus* after his own form and fashion, I would say that he placed the grand old Book of the Bible in view of all; he explained page after page, story after story, as a mother would explain a picture book to her children. His aim was to engender and foster 'spirit and life' in God's children."

ABBOT THOMAS OF VERCELLI, once St. Anthony's teacher, writes of his saintly pupil: "Anthony advanced so far in the love of God that we may well apply to him what the Holy Gospel says of St. John the Baptist: He was a flaming, consuming fire of divine love."

"THE GRACE OF JESUS CHRIST made St. Anthony a trumpet of the gospel, a doctor of truth, an ornament of the Seraphic Order, and a light to the whole Church. He obtained that grace of Jesus Christ in the rocks of Monte Paolo where he loved to dwell in the delights of holy solitude and divine contemplation. There Anthony watched and prayed; there he ate and drank; there he spoke to Jesus; there he became a mystic of the highest rank; and there he entered the opened side of Christ drawing from it that knowledge and love which has distinguished him as a poet and apostle of the Sacred Heart." Fr. Christian Schembri, O.F.M. Cap. †

A completed Burse of Five Thousand Dollars
insures the education of a Graymoor Friar
and enables him to reach his goal—the Altar

Uncompleted BURSES

Is YOUR PATRON SAINT among those listed below? There is no better way to honor your heavenly namesake than by contributing to the Burse bearing his or her name. It is by means of the Burses that young men are advanced to the Sacred Priesthood in the Graymoor Community.

CONTRIBUTIONS FOR JULY 1957

St. Margaret of Scotland:	7,983.26
N.Y. Province, \$2102; Detroit Province, Mich., \$500; Phila., Province, Pa., \$800.	
St. Bernadette:	4,633.00
Miss M.D.B., Ky., \$2; K.V., Pa., \$1.	
St. Ann:	4,552.40
Mrs. H.B., Ill., \$15; Miss A.M.G., Ky., \$2; Miss C.W., Wis., \$10; Mrs. N.C., Calif., \$15.	
St. Pius X:	4,180.48
Mrs. A.M., Conn., \$1; Mr. & Mrs. E.W., Mass., \$10; A.M., R.I., \$1; A.M., Conn., \$1.	
Little Flower:	4,057.91
S.L., N.Y., \$5; Mrs. N.C., Calif., \$1; P.P., N.Y., \$5.	
Infant of Prague:	4,046.85
Mrs. K.M.B., N.J., \$1; Mrs. J.A., L.I., \$1; Mrs. J.W., N.Y., \$5; Mrs. L.C., Ill., \$4; Mrs. N.C., Calif., \$1; Mrs. J.McL., Mich., \$5; M.K., N.Y., \$2; Mrs. M.C., N.Y., \$1.	
St. Joseph:	4,010.34
J.G., N.Y., \$3; Mrs. E.L., Minn., \$5; N.M.M., Pa., \$2; Mrs. M.A.R., N.J., \$1; Mrs. N.C., Calif., \$1.	
O. L. of the Atonement:	3,765.54
Miss L.M., Ill., \$1.25.	
O. L. of Perpetual Help:	3,101.30
Mrs. F.H., Mass., \$20; Mrs. E.L., Minn., \$5; J.F., Wash., \$1; Mr. & Mrs. E.W., Mass., \$5; Mrs. G.A.G., Fla., \$1; Miss C.W., Wis., \$5; Mrs. B.A., Calif., \$5; J.C., Pa., \$5; Mrs. N.C., Calif., \$1.	
St. Francis Xavier:	3,023.60
Mrs. H.McM., D.C., \$5; R.L.S., Ky., \$2.	
St. Jude:	2,981.72
Mrs. B.B., O., \$5; P.S., O., \$3; Mrs. J.A., L.I., \$1; M.M.D., Vt., \$2.50; J.MacD., N.S., \$25; Mrs. W.R., Ill., \$5; Mrs. H.McM., D.C., \$5; M.M., N.J., \$2.50; Mrs. T.M., N.Y., \$2; Mrs. G.W., N.J., \$2; Miss J.C., Mass., \$5; J.D., Ut., \$10; L., Mich., \$3; J.M.K., N.J., \$2; Mr. & Mrs. J.D., Miss., \$1; Mrs. G.MacD., Mass., \$2; J.C., Pa., \$5; Mrs. N.C., Calif., \$1; Mrs. M.R., N.J., \$2; Mrs. M.W., Can., \$2; Mrs. C.P., Va., \$2; Mrs. M.C., N.Y., \$2.	
SS. Peregrin & Dymphna:	2,822.04
Mrs. F.L., Md., \$5; Mrs. M.M., N.Y., \$1; R.C., N.J., \$25; Mrs. O.Z., N.Y., \$6.	
St. Matthias:	2,314.76
Sacred Shoulder:	2,253.95
Bl. Martin De Porres:	2,197.82
L.B., Ky., \$1; Mrs. M.C., Pa., \$5; E.L., N.Y., \$1; Miss A.D.C., L.I., \$2; Mrs. J.McL., Mich., \$5.	
O. L. of Miraculous Medal:	2,181.70
A.H., Mich., \$10; Mrs. E.L., Minn., \$5.	
O. L. of Lourdes:	2,142.55
Miss M.R.B., Ky., \$2.	
St. Lawrence:	2,104.00
SS. Michael & Honora:	2,007.50

Sacred Heart:	2,006.13
Mrs. J.A., L.I., \$5; Mrs. E.L., Minn., \$5; M.M.O'D., S.I., \$5; Mrs. B.D., Me., \$1; Mr. & Mrs. T.F., N.J., \$5; Mrs. N.C., Calif., \$1; P.P., L.I., \$1.	
St. Anthony:	1,971.71
C.J., N.Y., \$1; Mrs. E.M., Fla., \$2; Mrs. K.B., Calif., \$2; Mrs. R.P., Pa., \$2; Mrs. M.C., N.Y., \$1; Mrs. D.M., L.I., \$1; Anon., \$4; Mrs. J.A., L.I., \$1; Mrs. E.B., Ill., \$25; M.M., N.Y., \$5; Mrs. W.M., Pa., \$3; Mrs. E.L., Minn., \$5; M.M.D., Vt., \$2.50; Mrs. G.W., Calif., \$5; Mrs. J.S., Can., \$5; Mrs. J.B., Mich., \$1; M.M., N.J., \$2.50; M.C., N.Y., \$17; Mrs. L.F., Mass., \$1; E.R., Ill., \$1; J.D., Ut., \$10; Mrs. P.B., L.I., \$5; Mr. & Mrs. E.W., Mass., \$10; Mrs. J.W., N.J., \$5; Mrs. H.L., Mich., \$2; Mrs. J.S., R.I., \$3; Mrs. R.P., N.J., \$2; F.R., Can., \$4.05; Mrs. B.A., Calif., \$5; Mrs. R.B., La., \$5; M.C., Mass., \$2; Mrs. H.L., La., \$2; Mrs. C.L., L.I., \$5; Mrs. L.C., Ill., \$4; Mrs. M.R., N.J., \$10; Mrs. N.C., Calif., \$1; Mrs. H.W., Fla., \$1; M.P., Mass., \$1; Mrs. A.K., Pa., \$1; K.McM., Pa., \$2; Mrs. E.T., Tex., \$3; Mrs. L.F., Mass., \$2; J.F., Mich., \$10; Mrs. J.McL., Mich., \$5; E.M., N.Y., \$25; H.B., Calif., \$5; E.R., La., \$5; Miss C.G., N.J., \$3; Mrs. A.K., N.Y., \$2; K.W., Wis., \$1; A.S., Calif., \$4; P.D., Can., \$5; Mrs. D.H., Ill., \$5; F.A., Can., \$1; Mrs. M.C., N.Y., \$1; J.D., P.C.Zone, \$5; Mrs. C.P., Va., \$2; Mrs. M.C., N.Y., \$5.	
St. Rita:	1,759.25
Miss G.L., Mass., \$2; Mrs. R.B., Ind., \$5.	
St. Raphael:	1,310.66
Fr. Drumgoole:	1,132.00
W.A.N., N.J., \$10.	
Hope:	1,122.05
O.L. of Fatima:	1,106.50
Mrs. B.D., Me., \$1; Miss J.T.B., Ky., \$2.	
All Saints:	986.37
Mrs. J.A., L.I., \$1; Miss B.N., N.Y., \$5.	
Holy Spirit:	969.25
St. Patrick:	968.03
Mrs. N.C., Calif., \$1.	
Immaculate Conception:	926.95
Mrs. M.C., N.Y., \$1.	
St. John Baptist:	906.85
Brother Jude:	893.20
J.A.L.E., Del., \$10.	
Holy Souls:	747.60
St. Michael:	732.50
Blessed Sacrament:	723.80
Mrs. E.McC., N.Y., \$2.	
Father Baker:	697.35
Holy Face:	687.55
St. Frances Cabrini:	616.03
Mrs. M.R., N.J., \$1.	

Brother Barnabas:	606.00
Our Sorrowful Mother:	569.32
Precious Blood:	560.00
Mrs. M.M., Minn., \$2.	
St. Francis of Assisi:	510.89
Mrs. J.A., L.I., \$1; M.G., N.J., \$1; Mrs. G.MacD., Mass., \$2.	
O. L. of Prompt Succor:	470.60
Brother Philip:	459.60
St. Christopher:	457.90
B.M., N.Y., \$5.	
Five Holy Wounds:	427.10
St. Gerard Majella:	414.93
D.V., N.Y., \$1; Mrs. S.G., Pa., \$2.	
Holy Family:	383.00
Mother Lurana, S.A.:	375.65
St. Margaret Mary:	354.55
St. Eugene:	349.39
Father Paul:	336.35
St. Philomena:	292.00
J.B., N.Y., \$10.	
St. John the Apostle:	290.06
O. L. of the Rosary:	272.25
Mrs. M.C., N.Y., \$1.	
St. Bridget of Ireland:	235.20
Mrs. N.C., Calif., \$1.	
St. Maria Goretti:	209.00
R.C., N.J., \$25; J.F., Pa., \$10.	
St. Vincent:	207.00
St. Mary Magdalene:	196.50
Sacred Head:	155.45
Brother Andre:	153.00
Most Holy Trinity:	131.20
Brother Anthony:	120.60
Venerable Catherine Tekawitha:	104.75
L.S.K., Pa., \$25.	
Pope Pius XI:	104.60
SS. Adam & Eve:	104.00
St. Clare:	86.20
O. L. of Victory:	83.50
Mrs. M.B., Nev., \$1.	
St. Paul:	77.70
St. Teresa:	65.60
St. Blase:	51.25
St. George:	41.00
Father Flanagan:	33.00
St. Luke:	27.00
O. L. of Faith:	25.00
Brother Ignatius:	25.00
J.F.L., N.Y., \$5.	
St. Cyril of Jerusalem:	25.00
E.J.K., Calif., \$25.	
O. L. of La Leche:	12.00

Honor your
favorite Saint



SUPPORT A GRAYMOOR BURSE





This national phenomenon, Going Steady, is a problem

that is causing great anxiety to thoughtful parents as well

to educators and sociologists. Because it is extremely

dangerous it is a matter of grave concern to moralists also

I HAVE no statistics to prove this, but I venture to say that the very pagan and immoral custom of going steady too early in life is responsible for more juvenile delinquency, more sins of impurity and more unsuccessful marriages than any other single cause. I venture to say, also, that it is responsible for most of the unwed fathers and mothers and, consequently, most of the forced marriages.

It therefore follows that there is something far more at stake here than a mere custom or crazy fad. Some customs, like wearing red stockings or pink stockings or green stockings involve no sin. Some styles of haircuts or teen-age clothing may make a kid look a mess, but of themselves these very "goofy" fads are not sinful. But when High School kids go steady without a reasonable hope of entering a happy, holy, successful marriage in a reasonable period of time—this is a sinful custom. And because it concerns God's glory and the very salvation of souls, it is something we can never condone, no more than we can condone or compromise with anything else that is sinful—no matter how many people do it.

Before we explain the moral theology of going-steady, let's first agree on what it means.

First, it means that a boy and girl are going together exclusively. And it's still "exclusive" even though they "occasionally" (when they're forced into it!) date someone else. It's "exclusive" as long as...

Second, they see each other frequently—two or three times a week. By this we don't mean just walking home together or having a coke together. We mean that...

Third, they frequently visit each other, alone, in a cozy situation, like in a car, "parking," at a drive-in, baby-sitting, places where they are unobserved by other humans. And it doesn't change the occasion of sin simply because there's another couple present. The danger is still there if...

FOURTH, they engage in frequent kissing. Though they usually claim to be "in love," it doesn't really matter for this discussion whether they are or not. Many teen-agers frequently kiss their steady. So, as long as they engage in frequent kissing, then they come under the category of "going-steady"—if the other three conditions are also present.

Now if any boy and girl are dating this way, then they're "going-steady." What, then, is the teaching of moral theologians about such courtship? They all agree that this type of steady company-keeping in itself is always *some* occasion of sin, and, because it is, the only reason that will permit it is the reasonable hope of marriage in the near future. Even then

they must observe all the proper safeguards to avoid sin. Noldin-Schmitt insists that:

"Familiar associations which are called company-keeping 'per se' contain an occasion of sin. If they take place in view of marriage they are lawful. But care must be taken lest lawful meetings become a proximate occasion of sin. The hope of a future marriage is the only reason why these visits are rendered licit."

Furthermore, "going-steady," as we have defined it, is not just *an* occasion of sin. Theologians usually define it as a proximate, dangerous occasion of sin. Father Connell, C.S.S.R., of Catholic University, hesitates to declare that juvenile courtships are always proximate occasions of sin, but he does agree with the theological Damen that "company-keeping is generally a proximate occasion of grave sin (and consequently *forbidden* under pain of grave sin) when it is practiced without any intention of entering marriage or when there is no hope of marriage in the near future." Therefore, says Father Connell,

"if a boy or girl has proved that this manner of association is a proximate occasion of sin for them, they are guilty of mortal sin by continuing this type of companionship without any expectations of marriage in the near future. The fact that they have committed grave sin together is a sufficient proof that their steady company-keeping is a proximate occasion of grave sin, and hence must be given up."

HERE let's insert a note to priests who hear the confession of high school students "going steady." It is the commonly accepted theological doctrine, as explained by Noldin-Schmitt, that

"when boys and girls accuse themselves of external sins against chastity with a person of the other sex, they are to be asked if they are keeping company (in our language, 'going steady') with this person. If they answer in the affirmative they are to be asked further if there is any hope of a future marriage. If there is no such hope, and if, 'a fortiori,' there is no intention of matrimony, it is absolutely necessary that they break off the company-keeping, since they are in a proximate occasion of grave sin without a just cause."

What if they insist on "going steady" in a way that is a dangerous, proximate, unnecessary occasion of sin? "In that event" says Connell, "the priest must forbid the company-keeping and must deny the absolution if this condition is not accepted. At most, a date in the future could be permitted on rare occasions on condition that they are not alone at any time."

(Cont. on page 18)



As Carol and Joe discovered that Saturday morning, you

can't agree all the time. Maybe, though, it's just as well

Take down the hair

THE honeymoon lasted until that eventful Saturday morning when Joe foolishly asked once too often of the bride, "Are you happy?" To Joe it seemed an ideal time to repeat the question. It was the prelude to a formula, really. Always before it had worked thusly: Carol would lean against him, smile, pucker up her lips. Naturally, Joe would kiss her. She would flutter her eyelids and say in an all-gone voice, "Jo-ee!"

Joe felt astonishment when the formula backfired.

Carol slid to the distant corner of her dressing-table bench, sniffed, and made a faint gagging sound.

Hurriedly, Joe opened windows. He brought a wet cold cloth. "Two months married." He sighed. "It happened early, didn't it?"

"Nobody's pregnant, Joe. But that shaving lotion." Carol fanned herself with a powder puff.

"Your Aunt Maggie gave it, remember. It was a kind of a rain check for the wedding present."

"It stinks," Carol said.

Offendedly, Joe vigorously washed his face in the bathroom. He came back, bending over. "There."

"Watch, Joe, you'll spoil my lipstick."

Joe grabbed his wife's hand, pried loose the lipstick. "It's not shaving lotion, Carrie. It's me. What's wrong?"

Carol flung her slip-clad curves upon the bed. "I can't stand it." Her shoulders shook.

"Me?" Joe said, flabbergasted.

"You're selfish," Carol shouted. "Greedy, and selfish, and—sadistic." She beat a pillow frantically.

"Is it because I ate all the marmalade?"

"I knock myself out entertaining your so-called friends. I smile. And tell brave lies."

"Now we're getting somewhere." Joe sounded grim. "What kind of lies?"

"Like saying I want to go to the beach weekends because I know you want to go to the beach, so if I don't go I'm selfish."

"I don't want to go to the beach," Joe said. "I'd rather stay home and paint the kitchen shelves. I was going to please you."

"I'm tired of being self-sacrificing and noble. I want *my* way for a while."

"Fine. What is your way?"

"Your friends make me sick," Carol said.

"So I give up my friends. What else?"

"Your mother. She's always criticizing my housekeeping."

"No mother." Joe's mouth tightened. "Maybe you want to give me up too?"

Carol lifted her head. "I'd hoped we

(Cont. on page 24)

by KERMIT SHELBY

Carol came through the living room carrying her purse and overnight bag. She looked past Joe. Joe tried to be nonchalant.

Graymoor Annals

ASSIGNMENTS

THE GREAT EVENT of the year occurred on June 11 when three more of our Friars, Frs. Camillus, Declan, and Lawrence, were ordained to the Holy Priesthood in Our Lady of the Atonement Chapel at Graymoor. The Most Rev. Edward V. Dargin, Auxiliary Bishop of New York, was the ordaining Bishop. Friar clerics from our Atonement Seminary in Washington, D.C. and from St. Pius X College in Saranac Lake, N. Y. supplied the other ministers at the altar.

Under the care and direction of our Graymoor Brothers, a banquet in honor of the ordinands was given to the Graymoor Community and to their numerous visiting relatives and friends.

GENERALLY OUR OBEDIENCES—that is the assignments and changes for the year—are promulgated around July 9, the Feast of Our Lady of the Atonement. However, since we began holding our ordinations at Graymoor, it has become customary during the past years to make the assignments of the newly ordained known on Ordination Day. Fr. Lawrence Brozat, S.A. was assigned to Graymoor in Japan. He will leave for the foreign missions on August 10. Fr. Declan Gilligan, S.A. was appointed Lector, or teacher,

at St. John's Atonement Seminary in Montour Falls. Fr. Camillus Daniel, S.A. was appointed to Our Lady of the Atonement Novitiate, Valley Falls, R. I., as Assistant Novice Master.

GORA

RECENTLY WE HAD the following short note from our confrere in Japan, Fr. Pacificus Von Essen, S.A.:

"Here's a photo that may be of interest for August Annals in THE LAMP. Joseph Cardinal Frings of Cologne made a tour of Japan and stopped at my Mission in Gora, St. John the Baptist. Father Hyacinth was the previous pastor at the mission and is now at St. Anthony's, the new mission in Kikuna.

"Sorry I have to send this off without typing it out but I'm not quite completely settled in transitus from Tsurumi to Gora.

"Regards to all."

CORRESPONDENCE COURSE

WE ALSO HAD A NOTE from Fr. Cuthbert Micali, S.A. who is stationed at Our Lady of the Atonement Novitiate, Valley Falls, R.I. and is in charge of our Correspondence Course in the Catholic religion. He writes:

"You will be glad to know that your little notice in THE LAMP Magazine relating to our Correspondence Course in the Catholic religion has



brought good response in the form of letters of request from all over the country. There are also a few from Canada and abroad. One reverend clergyman taking the course resides in Europe on the Island of Malta."

Anyone, whether Catholic or non-Catholic, interested in taking this course in the privacy of his own home may drop a line to Father Cuthbert. There is no charge whatsoever, nor is there any kind of an obligation at all attached to it. The Correspondence Course in religion is designed solely to acquaint interested persons with the chief teachings of the Catholic Church.

BROTHER PAUL BURKE, T.S.A.

AFTER AN ILLNESS of several months, Brother Paul Burke, T.S.A. died at St. Vincent's Hospital, New York City, on June 15th, 1957. Brother Paul was Edward Burke, son of Mrs. Lillian Burke of 35-91 161st Street, Flushing, L.I., N.Y. He was born in New York City on May 9th, 1896.

He came to Graymoor in January, 1953, and before that had been employed in the General Post Office, in business concerns as office manager, and as a civilian agent for the government. These well-fitted him for his excellent services to the Graymoor Community, where he was a most proficient asset in the Vocational, Mission Band, Mission Procurator, and other offices. The manifold and diverse tasks which he handled in these assignments were always expertly accomplished, and all who were asso-

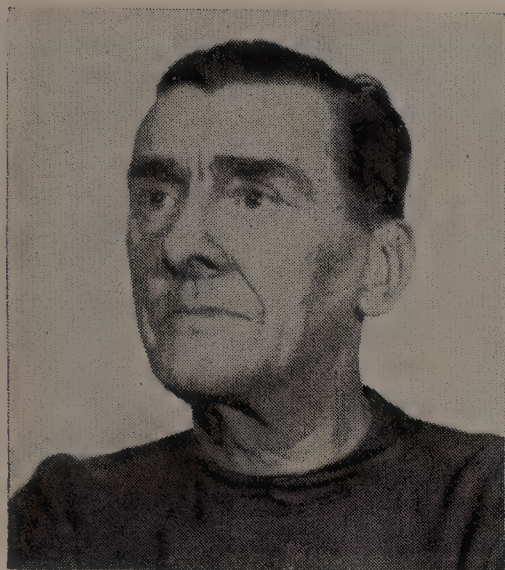


Imposition of Hands

ciated with him knew that "when Brother Paul was doing something, it was being done rightly."

Brother Paul was of sterling character, dependable, quiet and unassuming, always pleasant and cheerful no matter how busy.

Many of our friends who have been on Sunday Pilgrimages by bus to



Bro. Paul Burke, T.S.A.

Graymoor will remember Brother Paul whose Sunday assignment was at the Bus Terminal. There his ever pleasant and helpful welcome and departure greetings graced those particularly important first and last moments of their Graymoor visits.

The Solemn Requiem Mass on June 18th was offered by the Very Reverend Alexander Beaton, S.A., Father Guardian, with burial following at the Friars' Cemetery at Graymoor. May his holy soul rest in peace.

CIRCULATION

RECENTLY OUR LAMP REPRESENTATIVES had the opportunity to visit us at Graymoor. Many brought their wives and children. Fr. Samuel, S.A. the Editor, said a special Mass for them and in the name of the Father General of the Society welcomed them to Graymoor. We also held a special showing of our new movie, *The Graymoor Story*.

At the luncheon, served by our Graymoor Brothers in the Cafeteria, Fr. Simeon, S.A., gave a short address in which he said that these representatives of ours were doing a truly apostolic work because without their efforts many thousands of people would be missing the opportunity to read the good Catholic teaching that appears in our Catholic magazines, books, and newspapers.

We at Graymoor are thankful. Through the efforts of our representatives the circulation of *THE LAMP* is now just a shade over 200,000, the highest it has ever been. †

See back cover for details



Fr. General, S.A., Fr. Declan, S.A., Bishop Dargin, Fr. Camillus, S.A., and Fr. Lawrence, S.A.



Fr. Hyacinth Coirin, S.A., Joseph Cardinal Frings, and Fr. Pacificus Von Essen, S.A.



Lamp Representatives

What About Going Steady?

Continued from page 18

Admitting that "going-steady" is, *at least*, always some occasion of sin, when does it become a proximate one? The theologian Wouters insists that "as soon as the company-keepers have sinned gravely, the occasion has become proximate, and must be treated as such by the confessors." Now once the "going-steady" becomes the proximate occasion of grievous sin, then "whosoever does not want to give up a proximate free occasion of sin cannot be absolved. This is true even if the penitent is willing to try to make the occasion remote by means of prayer, etc."

So there you have it! Now it was necessary for me to line up the opinions of all these moral theologians to show that the Church is *not* mixed up. If some few of her very human teachers are confused, (and parents are teachers!) it is only because they are not following the best opinions of her moral theologians, or, knowing these approved teachings, they water them down in the face of growing custom.

I said earlier that "going steady" as we have described it, without reasonable hope of marriage within a reasonable period of time, was "pagan." Any solution to a moral problem like "going steady" that is based on the opinions of the "crowd" and not those of Our Lord and Saviour Jesus Christ is a downright "pagan" solution! But the shocking thing is that practically all our Catholic youth who "go steady" in a way that is sinful look at the problem as if they were unbaptized pagans! Simply because "everyone else does it," it's o.k.! Simply because some careless, ignorant or stupid parents "think its cute," it's o.k.! Simply because it's "an easy and convenient way to get a date," its o.k.!

When St. Paul said "let this mind be in you which was in Jesus Christ," he meant just that! He dared us to be different. But in the solution to this problem too many of our youth would rather be wrong than different. Is their thinking in tune with the thinking of Christ? *Must* they "go-steady" simply because spiritually stupid "specialists" in teen-age problems assure them that it's normal and natural? Don't they recall what Christ said about avoiding occasions of sin? "If your eye scandalizes you, pluck it out! If your arm scandalizes you, cut it off! for it is better to go into Eternity without an eye or without an arm than to go into Hellfire with both!"

By this Christ didn't mean we should ever cut an eye out or an arm off. Rather, we should have such deep hatred and fear and disgust of sin that we would cut out of our lives any and all occasions of sin that are dangerous, proximate and unnecessary. "Going-steady," as we have defined it, is just that—unless there's a reasonable hope of a happy marriage in the near future.

But suppose a young couple were to claim that "going-steady" is not a proximate occasion of sin for them—then what? My first reaction would be to judge that they're not normal. How could two normal teens see each other frequently, alone, in cozy situations, kissing, and not experience the physical effects of such love-making? Those natural, physical sensations of sex pleasure that normally accompany frequent kissing are rewards that God intends *only* for marriage, as a sacred "bonus" for parental burdens of dishes, diapers, bills, sicknesses and burping the baby at two in the morning. But to deliberately seek or consent to the slightest degree of sex-pleasure outside of marriage is always a mortal sin.

Even if kids do *not* seek or consent to such pleasure, moral theology states very clearly that no one may even run the *risk* of consenting to passion without a proportionate grave reason. Now "going-steady" because "everyone's doing it," or because "we don't mean no harm to nobody," or because "it's a sure way to get a date," is *not* a proportionate grave reason of entering such danger. And as far as girls insisting that "nothing else happened, Father—we just kissed a few times and that's all"—you wonder how utterly stupid some girls could be! "That's all?" Most normal boys experience physical reactions to kissing that might shock an emotional romantic girl! Charity and justice demands that girls do all in their power to avoid arousing passion in a boy. They must do this because the darkness of the intellect and the weakness of the will that resulted from Original Sin makes it very difficult for a boy *not* to consent to such pleasures.

So I still insist, if they're normal, it's a rare thing that any young couple can make "going-steady" for six months or more, as we have defined it, a remote occasion for sin. But suppose it really is? Suppose they do not engage in repeated prolonged kissing ("necking"), which theology considers to be usually a mortal sin, suppose it is pure and chaste, and there's very little danger of it becoming a proximate occasion of sin? America's lead-

ing moralist, Father Connell, insists that

"even in this case, where there is no hope of marriage within a reasonable period of time, the company-keeping must be reckoned a venial sin, inasmuch as the couple are frequently a remote occasion of grave sin within a sufficient reason. Furthermore, such steady company-keeping helps to promote a custom that is surely dangerous to the younger generation in general."

This is the opinion of most moral theologians.

It is difficult to understand, then, how anyone knowing their theology and knowing human nature could ever teach youth that going-steady is an indifferent act. How could it be an indifferent thing to freely enter an avoidable occasion of serious sin? Whether they have sinned or not, it is still a remote occasion of sin to go steady without a sufficient reason. But the only sufficient reason as we explained before, is the reasonable hope of a happy marriage in the near future.

And yet in the face of all that moral theology teaches, I have been in cities where the kids were told that there was "nothing wrong in going-steady as long as no sin is committed." No wonder parents are confused! Are our spiritual instincts becoming so dead that we think nothing of venial sin? Even the most "innocent" type of going-steady without a reasonable hope of happy marriage in the near future is a venial sin. Is venial sin something trivial? The Bishops of Canada considered it so serious that they openly condemned the practice in their pronouncements of 1953.

We have stated repeatedly that the only reason that can permit going-steady is the reasonable hope of entering a happy and holy marriage in the near future. If this reason is present the "going-steady" becomes, as it should be, an immediate prelude to engagement and holy marriage. It then becomes an unavoidable, *necessary* occasion of sin. Yet, even here, the young couple must prudently avoid those places and situations that are dangerous and unnecessary. Prayer, sacraments, and devotion to Our Lady will never go against human nature. Therefore, even though a young couple are going steady, they are still bound to do all in their power to make the courtship a remote occasion of sin.

Again, it may be necessary to go steady, but it is never necessary to enter dangerous, avoidable situations—like parking, drive-ins, baby-sitting—

Continued on page 20

Graymoor in Japan. In this department we will tell the readers of THE LAMP the many problems that confront us each month

Graymoor In Japan

Conducted by Fr. Titus Cranny, S.A.

OLDEST CHURCH. *The Graymoor Missionaries in Japan have a deep affection for St. Theresa's Church, Shinkoyasu, Yokohama. Their affection is due to neither the beauty of its architecture nor the excellence of its location. The church itself is really "Army surplus"—a reconditioned quonset sandwiched between the Army Dog Kennels and the homes of some Japanese workers. The Friars' fondness for it is due to the fact that when they first came to Japan in 1949 it was the only church in their entire area and it furnished the first members for the new parishes which they established in Tsurumi and Kawasaki. The original church, built with much toil and sacrifice by the Paris Foreign Missionaries had been demolished, along with the rectory, convent and school, in a bombing raid during the war. The twin quonsets which now serve as church and rectory were erected during the Occupation by zealous G.I.s as a partial restitution. These buildings, despite their humble appearance, are the center of apostolic activity in one of the largest parishes in the Graymoor Mission District. The Shinkoyasu parish extends over two and a half counties with a total population of over 350,000*

* * *

Graymoor's Valentine. The present pastor of St. Theresa's is Fr. Valentine Datty, S.A. a native of Philadelphia and a Graymoor Missionary in Japan since 1949. Fr. Valentine is an enthusiastic admirer of the Legion of Mary

and makes extensive use of the Legionnaires in his missionary endeavors, employing them to visit the homes of fallen-away Catholics, to give instructions in the Faith to the sick in hospitals, and to bring aid and comfort to the poor in their homes. One of the most ambitious undertakings of his Legion was the distribution of 80,000 leaflets to the streams of workers who pour out of the Railroad Station during the rush hours and the setting up of a Bookstall in front of the Station so that Catholic books and pamphlets would be available to those who wished to learn more about



St. Theresa's Church and Rectory in Shinkoyasu in Yokohama. This the first mission church of the Friars in Japan.

the Faith. The results of this and similar activities of the Legionnaires is reflected in the large groups of converts that Fr. Valentine has the happiness of baptizing each year.

* * *

PRAYERS NEEDED. The Japanese make excellent converts and their steadfast faith is usually a source of inspiration to the missionaries. Occasionally, however, the newly acquired Faith of promising converts staggers under the weight of the cross. There are times when family trouble, sickness or poverty lead to despair and loss of Faith. One of the saddest experiences of Father Valentine's ministry occurred one morning when, on returning from a sick call, a frightened



Fr. Valentine invokes the Holy Spirit during a group baptism.

little girl rushed up to him and exclaimed excitedly: "Father, there's a strange-looking man back of the church calling for a priest." Father went in the direction indicated and found, lying on the ground, a young man he had never seen before. His face was covered with dirt and froth. There was an empty bottle at his side; and clutched in his hand, a scrap of paper stating that he was a newly baptized Catholic who had contracted an incurable sickness, grown despondent and that he was taking poison to end his life. Here apparently was a recent convert overwhelmed by the weight of his cross seeking relief in the pagan expedient of suicide. This incident emphasizes the fact that Catholics at home should not only pray for the conversion of pagans but also for their perseverance in the Faith!

* * *

Working Mothers. Many families in the Kawasaki parish, while not exactly destitute, are not able to maintain themselves on the father's salary alone. And so the mother must also go out to work. To furnish a safe shelter for the children of these working mothers, Fr. Joseph opened a day nursery in the basement of the church. But there was still another problem of aiding those families which, for one reason or another, found it impossible for the mother to secure employment outside of the home. For their benefit an agency was established at St. Clare's to supply work that these women could do at home. An interesting sidelight to the project is the fact that the high school children of the area who attended special classes in English at the church are charged no tuition, but instead they are urged to help these working mothers after each class. The girls do sewing, the boys paste labels on match boxes, and their quick and willing hands help to supplement the meager earnings of their mothers.



Seeking for the truth at the Legion of Mary bookstall.

See back cover for details

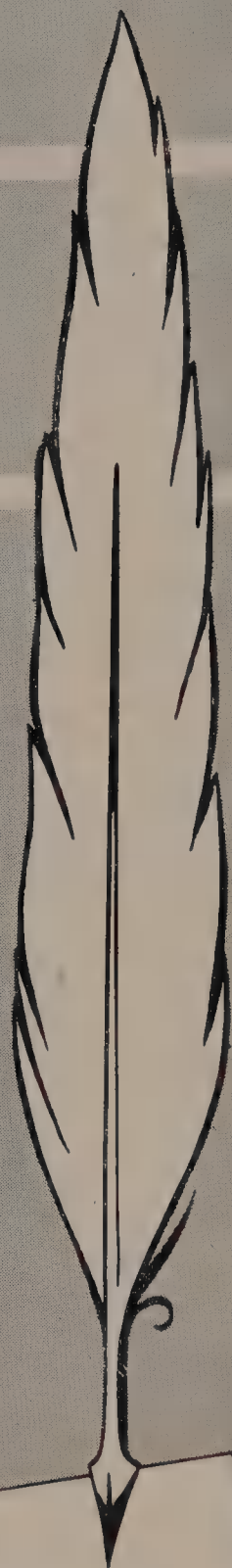
**EDUCATE a worthy boy
for the Holy Priesthood!**

**COOPERATE with a
struggling missionary!**

**PARTICIPATE
in God's holy work!**

You CAN satisfy the charity burning in your heart to do all of these things. Perhaps, in justice to yourself, you feel that you cannot do them right now. But by remembering the Graymoor Friars in your will you can accomplish all this and share in the rewards promised by Christ. Keep alive the Christian tradition of real charity by sharing something with Christ, Our Blessed Lord and Saviour

Here's How: Merely insert in your will:
I give, devise, and bequeath to the Friars
of the Atonement, Inc., Graymoor, Garri-
son, N. Y., the sum of _____



What About Going Steady?

Continued from page 18

that usually result in sin. If, then, the couple are prudent, and if they frequently pray, receive the sacraments and cultivate a strong and tender devotion to Christ and His Mother, they *will* remain chaste. Though temptations often assail them, and they feel more and more their human weakness, they will find all their strength in frequently, daily if possible, receiving together Our Lord's Own Body in Holy Communion. Though "three's a crowd" when dating, the couple always will bring Our Lady with them as the third party on every date. In her presence, they will make every kiss a reverent expression of pure affection. It will well-up from heart and soul, and never become just physical lust that is chained to the body.

A Call for a United Front

Here then is one issue about which we must present a united front. For those who are necessarily going steady, because they have the reasonable hope of entering a happy and holy marriage in the near future, we must do all in our power as parents, priests, and marriage counselors to encourage them with the highest ideals of modesty and chastity in courtship. In our lectures, teachings and pre-marriage forums we must help youth to ruthlessly guard against "falling in love" until they have *some* degree of moral certitude that once they've fallen it will end up in a successful marriage.

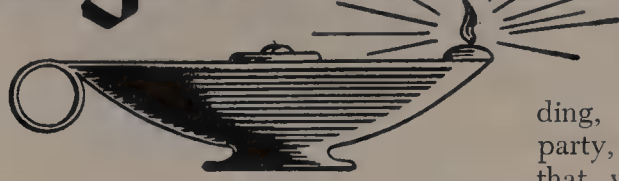
For those who are "going steady" *without* the reasonable hope of successful marriage in the future, we must spare no hurt to force them to their senses. Parents, priests, educators—all who in any way work with youth are bound to know the true teachings of moral theology and make no compromise in applying its principles to such a sinful custom.

Discussion Questions

1. Describe the type of "going steady" that is condemned in this article.
2. How can parents help their children withstand the present-day current which makes "going steady" an acceptable, even a laudable, practice?
3. Why is the custom of "going steady" without a sufficient reason morally intolerable?
4. What is the sufficient reason which justifies steady "company-keeping," and, even, where that is present, what precautions must be taken by the young couple?

†

By the Light of the Lamp



MASONRY . . . This question has arisen many times. Is the Catholic Church opposed to a Catholic becoming a Mason or are the Masons opposed to a Catholic becoming a member? I've been told that many of our Popes were Masons.

Is there any Church law or regulation which forbids a Catholic to become a Mason? If so, why?

Masons are not opposed to Catholics becoming Masons because the Masons contend that theirs is purely a fraternal organization.

However, the Popes have condemned Masonry because it is a religion of naturalism which ignores Jesus Christ, and has identified itself, especially in Latin countries, with deism and atheism; because its oaths are immoral in principle; because it has from the outset been the Catholic Church's most determined enemy.

Free Masonry was first condemned by Pope Clement XII in 1738, even though many prominent Catholics (but no Popes) of that time belonged to the Lodges. Many other Popes condemned Masonry agreeing that it was a Society that undermined the Catholic Faith, fostered religious indifference and contempt for all ecclesiastical authority.

✓ ✓ ✓ ✓

PURGATORY . . . In the column *By the Light of the Lamp* you answered a question, "Will families be united after death?" You stated we would be in reunion with our friends and relatives who have entered the Kingdom of Heaven before us. What about the ones who do not enter the Kingdom of Heaven? Will a mother who has a child who isn't in Heaven be as happy? Will she ever see her child?

Also about Purgatory, the repentant thief who died on the cross with Christ, Christ said "This day thou shalt be with me in heaven." He never said he would have to go to Purgatory first. I believe all souls are judged as soon as death occurs and we get what we deserve at once. God waits on us all our lives to do His Will and if we refuse or wait until it is too late, then it is our fault.

Everybody's happiness in Heaven will be full, complete, and entire. If, unfortunately, a mother is separated

from her child because the child has committed mortal sin, died in that state and gone to hell, her happiness will still be entire and complete.

As you say, we are judged immediately after we die. But no one can enter into the Kingdom of Heaven unless he is entirely, absolutely, and completely free from the stain and the guilt of each and every sin whether it be mortal or venial.

Now, as you look around you, you can see that most of the people whom you know, are generally pretty good people, but they do have a certain number of faults. So if you were called upon to judge them you would be almost forced to say that at the present time they are not bad enough to go to hell, and yet they are not good enough to enter immediately into the Kingdom of Heaven.

That's the way most of us are, and that is why there is the intermediate state of Purgatory, a place where good people go to pay the debt they have incurred by sin.

If there were no Purgatory it would be very foolish and useless to pray for the dead because the souls in Heaven do not need our prayers, they already have obtained their reward, whereas the souls in hell could not profit by our prayers because they are condemned forever.

It is true that Our Blessed Lord said to the good thief, "This day thou shalt be with me in Paradise," and it is true that the good thief did not go to Purgatory. But this favor was granted to him directly by Our Blessed Lord because of the good thief's suffering on the cross and because of the good thief's prayer "Lord, remember me."

✓ ✓ ✓ ✓

DIVORCE AND REMARRIAGE . . . Is it possible for a Catholic layman to be good friends with another Catholic who is divorced and remarried?

A Catholic who is divorced and remarries outside of the Church is living in sin.

You cannot condone this sin in any way. For instance it would be wrong for you to congratulate him on his second marriage, or to give him a present at the time of the wed-

ding, or to attend an anniversary party, or in a word to do anything that would indicate your approval of the sin that he has committed.

On the other hand, outside of condoning the sin, you are not only permitted to be friendly with him, you should be friendly with him, and if ever you get an opportunity you should in charity and friendship warn him of his dangerous status and try to bring him to his senses.

In doing this, though, be very careful to use extreme prudence. There are times and occasions when a few serious words will have their effect: there are other times and occasions when they will cause only bitterness, hardness of heart, and obduracy.

And remember to pray very hard for your friend that God may give him the graces of repentance and the courage to straighten out his life.

✓ ✓ ✓ ✓

FAST BEFORE COMMUNION . . . One morning my son was going to go to Holy Communion. For a moment he forgot and put some food into his mouth. Then he remembered and spat it all out. Did I do wrong in neglecting to tell my son not to receive Holy Communion that day?

No, you did not do wrong. The fast before Communion is broken only when food or drink are taken into the stomach. Even before the mitigated fast introduced by our present Holy Father some years ago, it was permitted for one before Communion to gargle his throat or rinse out his mouth or brush his teeth so long as he did not deliberately swallow any of the water. And this was true even though a few drops of water might *accidentally* have been consumed.

✓ ✓ ✓ ✓

PORK AND BEANS . . . May a Catholic eat canned pork and beans on Friday if the pork is removed?

The law of the Church on abstinence forbids the eating of flesh meat and broth or soup made of meat; but it does not forbid eggs, milk products, and seasoning with fat of animals.

However, you must be careful to remove all noticeable particles of meat.

Have Your Friends and Neighbors

Visit Beautiful GRAYMOOR

1957 PILGRIMAGE SEASON

Sundays from June 2 through October 27

DIALOGUE MASSES 11, 12, 12:45

CONFESSIONS 11 A.M. TO 3 P.M.

Novena to St. Anthony, Sermon, Benediction - 3 p.m.

Exposition of the Blessed Sacrament after 12:45 Mass till 5 p.m.

GRAYMOOR is 5 miles north of Peekskill, N.Y. on Route 9, across Bear Mountain Bridge from West Point. Cafeteria open Sundays, Parking area on grounds

**UPON WRITTEN REQUEST WEEK-DAY MASS AT 11 A.M.
FOR GROUPS OF 25 OR MORE**

for further information write:

Pilgrimage Director, Graymoor, Garrison 5, N. Y.

Telephone GArriSon 4-3671

Visitors Welcome Every Day as well as Pilgrimage Sundays

For those who prefer to go by Motor Coach buses leave
Consolidated Bus Terminal 41st. St. & 7th Ave., NYC.
8:00 to 8:45 a.m.

Telephone: WIsconsin 7-5550 - In New Jersey call MArket 2-7000

Send for Your Graymoor Visitors' Directory

Read it and you'll have more than a bookful of fond memories after spending a Sunday or weekday at beautiful Graymoor. You will enjoy a day of peaceful relaxation in these days of alarm. You'll renew your spiritual strength in Graymoor's prayerful atmosphere

Write for your free 32-page brochure

GRAYMOOR VISITORS' DIRECTORY

Franciscan Friars of the Atonement

Graymoor, Garrison, N. Y.

GRAYMOOR

in the heart of the Highlands-of-the-Hudson



Russia's Conversion

Continued from page 8

as we sat in the rigidly furnished room, he unfolded an amazingly clear picture of the present Orthodox life in Russia.

Since World War II, the number of her priests has increased from 5,600 to some 25,000, a startling accomplishment. Among the ordained are, unfortunately, men with little or no theological training, mostly school teachers. However, their orders are valid. Prior to the Red revolution, there were 57 seminaries in Russia, right now eight of them are functioning, plus two Orthodox ecclesiastic universities, one in Moscow, the other in Leningrad.

The seminarians are mostly in their twenties. It is required by law that they be over eighteen when entering the seminary, (article 122 of the Soviet Penal Code bans any religious instruction to minors). To be accepted, a seminarian must prove that he can write correctly in Russian and must have memorized a few liturgical prayers, an unhealthy low standard compared with our requirements. The training lasts four years and here is the somewhat strange daily schedule of a seminarian's life, as recorded in the Review of the Moscow Patriarchate.

At six a.m. Mass is offered in the chapel. The students do not have to attend, except on Sunday, but they must be up by 7 a.m., ready for the morning prayer and the gospel reading. After breakfast, classes are taught till 2:20 p.m. The afternoon is free and most of the seminarians go downtown on private business. They return by six for tea and study for a couple hours. Supper is served at 9 p.m. and evening prayers close the day.

* * *

Even though Christianity in Russia isn't crushed yet, it is breathing heavily under the constant shifts of Communist pressure. The job awaiting Catholic missionaries is gigantic. Father Horacek is quick to emphasize the importance of prayer and sacrifice. The conversion of Russia will depend on them. Perhaps the crumbling of the Iron Curtain in eastern Europe is a first indication that the amends called for at Fatima are being made and that God is accepting them. Our Catholic people must be given additional chance to learn more about the Byzantine world and to understand its rightful place in the Church.

It seems providential that the message of Fatima is spreading so the dream of Russia's conversion can become a reality.

†



SEW WHAT?

EVER SINCE that intensely painful day when I forgot to remove the basting pins from a tight-fitting skirt, I have been firmly opposed to home sewing in any form, and dressmaking in particular.

Perhaps if I had a little more success in my *couture* endeavors, I might overlook this, and take a more tolerant tack . . . but alas! My attempts to play Sciaparelli inevitably end in fiasco. They quickly degenerate from the artistic to the ridiculous and finally fall apart entirely, to be used as more fuel for Frank's fund of Jokes on Nancy. Those creations that do attain wearable form have but one sufficient reason for existence . . . they help perform a corporal work of mercy by clothing the otherwise naked. Believe me . . . they ain't stylish.

As an avid reader of women's "home" magazines, I tried, while still a young and adaptable bride, to make myself over into an ideal homemaker, complete with all the approved housewifely talents; but I soon discovered *some* of those talents have to be built in originally. No matter *how* closely I follow a design . . . no matter *how* carefully I set in a sleeve or pleat, my so-called dresses are always ready to fall apart at the drop of a hem. And not only are they fragile, they're ugly. When Mrs. X makes up a certain pattern, it looks just like something she bought downtown. When I make up the same pattern, it looks like I've made it at home, on a machine with a dull needle. I can't explain this, so I've followed that grand old maxim: If at first you don't succeed, to heck with it. My sewing activities are restricted to darns and loose buttons, and (says Frank) very few of those.

I shudder to think of those days when only the rich had ready-made

clothing. I probably would have been driven, in self-defense, into the life of a lady anchorite, with only one robe to her name. Women's clothing even before the Dark Ages was pretty complicated, and some of the Greek and Early Egyptian getups look positively impossible, what with 47 ritual peats and beaded collars in the form of the lotus, et cetera. It isn't till you get back to the basic days that things look any brighter for the amateur seamstress. Lucky old Eve! *She* didn't have any problems!

At times even more elaborate than women's clothing, men's garb has somehow become simplified through the centuries. Things have come a long way since the shirt was invented by Louis the Fat in 1134. Some of those pleated and tucked Elizabethan jobs with the long flowing sleeves and embroidered collars and cuffs must have cost many a poor woman her eyesight, not to mention her temper. Thank goodness we're back to simplicity again! The most we modern sewers have to cope with is the switch to Ivy League: a friend of mine is busy these nights readying her son for a fling at higher education in the fall. She's sewing one perfect, gleaming white button on the back of each shirt-collar. O tempora! O mores!

(Incidentally, I can't leave Louis the Fat without describing his contribution to fashion: according to a contemporary account, it was a drastic step away from the Roman tradition; a new, daringly different style note. It had sleeves. I can't thank Louis for this fashion touch. Have you ever tried setting a sleeve into a man's shirt? I did. Once.)

The actual sewing isn't so hard, I guess, once you analyze this thing . . . it's the pinning and cutting and piecing that really stumps me. Of course I realize they've been making dress patterns for home use ever since the

Sixteenth Century at least, but I stick to my solitary boast: they've never yet made a pattern *I* could put together successfully. And that goes for the one-piece-and-a-waistband type, too.

Back in 1587, some Spanish tailor named Juan de Alcega drew a pattern book for Guillermo Druoy to publish for the ladies of Madrid. In a fascinating reference book by Millia Davenport (*Book of Costume*, Volume I, Crown Publishers, New York, 1948) you may see facsimile pages from Senor Druoy's offering. So far as I can tell, patterns haven't changed a bit. Naturally, the styles are different . . . farthingales and ruffs not being considered high fashion this year . . . but the general idea is just the same.

The Alcega patterns are shown spread to the best economical advantage on lengths of cloth, a la *Simplicity* or *McCall's*, and the pieces are designated with numbers, letters, etc., to be matched by notches. Still, these patterns had something ours lack. According to Mrs. Davenport, all Spanish publications at this time were subject to the scrutiny of ecclesiastical authorities. The sign of church approval of a volume's contents was the seal bearing three cardinal's hats, imprinted on the title page along with the Latin phrases of assent.

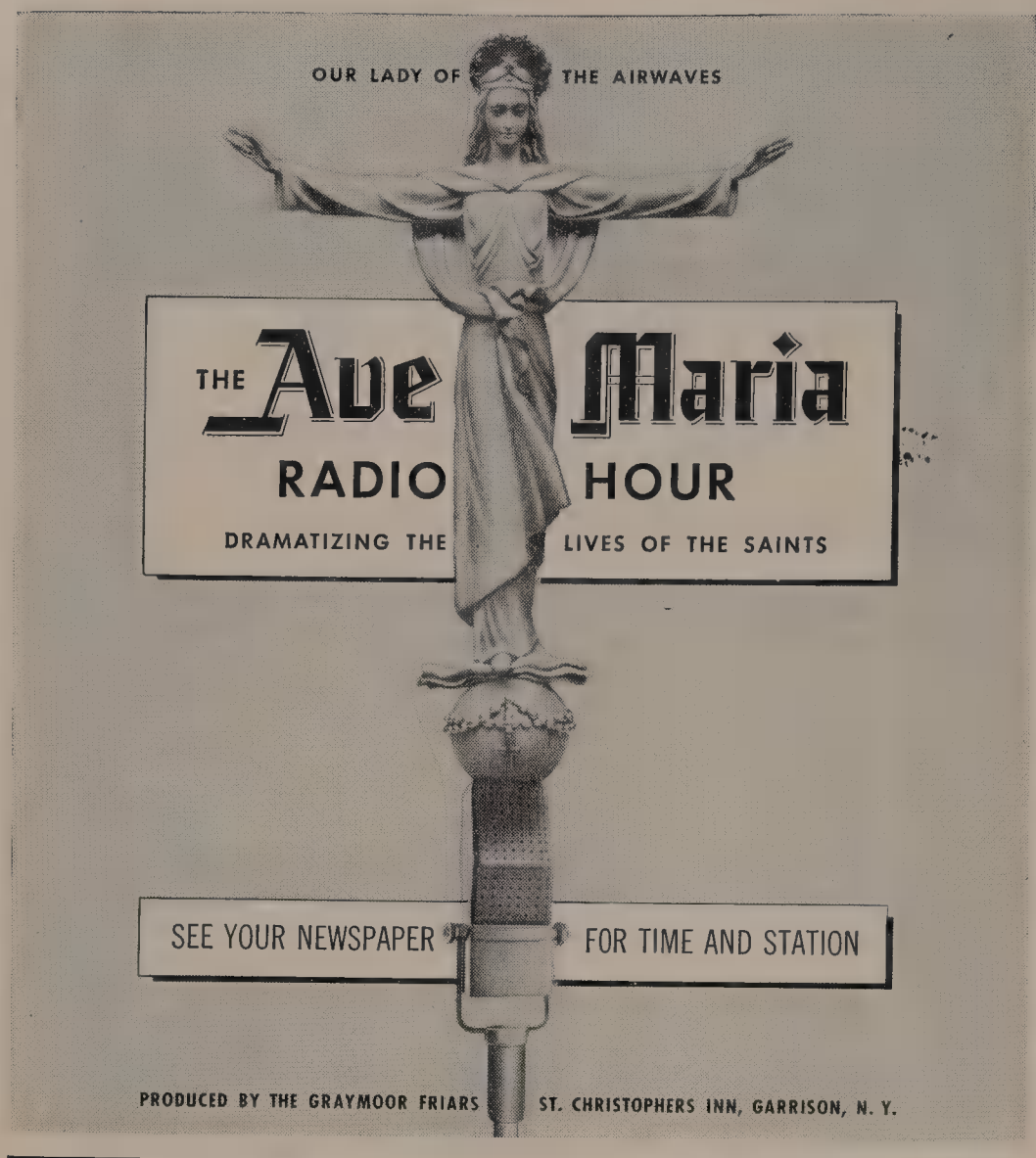
This preliminary screening, plus the slowness with which books were assembled in those days must have taken some of the "scoop" out of the styling. By the time the various laborious stages of printing had been got over, and the books hand-sewn together and bound, and then the contents approved by the cardinals in charge of such matters, what was *trés chic* in Paris would be old sombrero in Madrid. There was probably a thriving black-market going in unapproved but up-to-the-minute feminine fashions, flourishing among the stylish *senoritas* and *señoras*. I can hear them now:

YSABEL: Where did you get that *divine* mantilla you're wearing? Isn't it new?

MARIA: New! I should hope so! It's so new it hasn't even got an *Imprimatur*!

On the other hand, Mrs. Davenport may have her information from questionable sources. The whole idea of Spanish clerics screening fashion books *may* be a canard devised by jealous Puritans, whose own clothing, while possessing a sombre and some-

Continued on page 24



Mostly for Women

Continued from page 23

times appealing simplicity, didn't have near the snap and dash of the Spanish item. Olé!

AND SO FORTH

IF SOME OF YOU brave ones are still determined to go ahead and slipcover the whole family in spite of my warnings you'll need some easy dinner fixings when the bobbins are rolled up for the night. I'll take pity: how about a skillet dinner with (practically) no pans to polish; topped off by an ice-cream dessert straight from the package, by way of the freezer tray, courtesy of a lick or two with the spoon? Okay . . .

SUMMER SKILLET SURPRISE

Fry until brown but not dry, two large onions, chopped. Add a bit more shortening, and slightly brown eight potatoes, raw and diced. Now chop two green peppers and toss in salt and pepper to taste, and allow to simmer a bit with the lid on . . . but be careful not let the potatoes get too brown. The addition of shortening from time to time will help.

Now remove from the top of the stove and turn the hash-brown mix-

ture into a well-buttered baking casserole. Across the top, arrange weinie slices. Let bubble in a medium oven until sausage is heated through. Dish out and serve piping hot with the catsup within easy reach. Easy? Now bring out the coffee-cups and bring on

ROCKY ROAD CRUMBLE

To a quart of rocky road ice-cream (or a quart of chocolate with the requisite marshmallows and nuts added) add half-a cupful of toasted, shredded cocoanut. Mix slightly, turn into freezer tray, and mold until firm. Serve with hot fudge sauce and more toasted cocoanut up top. Fattening? Of course! What else? †

Take Down the Hair

Continued from page 15

could-work things out."

"Start working," Joe said.

Carol's face crumpled. Joe grabbed her and kissed her. "No, Joe. When you kiss me I can't think."

"Who wants to think?" Joe said.

Carol walked over and pulled a dress over her head. "Can't you understand? It's—over." Her breath caught.

"What's over?"

"The honeymoon, stupid." She disappeared inside the bathroom. Joe heard gurgling sounds. He sniffed suspiciously.

"Hey, that's Aunt Maggie's shaving lotion you're pouring down the drain."

Carol gave him a killing look and sprayed air refresh.

Joe went to her dressing table and grabbed the nearest bottle. As he smashed it in the wash basin it left permanent pink.

"That's my nail polish!" Carol shouted. "Two dollars."

"It looks cheap," Joe said.

She flung the hair brush. Joe ducked. The bathroom window crashed.

Joe stepped politely around the shattered glass. Neither of them would sweep up the wreckage.

Carol went to the kitchen. Joe smelled coffee perking. He tightened his belt, hopefully, and walked out. "Do I get some coffee?"

"Drop dead." Carol inspected her coffee cup.

Joe went back to the bedroom and picked up his car keys.

Carol turned on the vacuum cleaner. "Where are you going?" she asked above its roar.

"Yeah," Joe said politely, and slammed the front door. More glass fell from the bathroom window.

As Joe turned on the ignition key his ears noted that the vacuum cleaner had stopped. He drove furiously and aimlessly. Eventually he turned in at the bowling alley where he talked briefly with Rudolph and Ike. Joe unloaded.

"What you want to do," Rudolph advised, "is to be nastier than she is. She started it. Okay, so give her a good dose of her own medicine."

Driving home, Joe looked grimly thoughtful.

When he opened the front door Carol was in the kitchen stirring cakemix in a bowl. She stuck her head out and smiled, sort of experimental. "Joe, I've been thinking."

"Yeah?" Joe said. "With what?"

He washed his hands in the pink-streaked wash basin. A bath towel flopped from the broken window. Joe strode to the dinette and said, "I'll invite my friends whenever I like, see? And I can't stand the sight of your old lady either."

"Joe," she said, turning from the mixing bowl. She had flour on her nose. Her eyes were stricken. She ran toward the bedroom as her face crumpled.

Joe felt silly. He shouted through the closed door, "All this mess

Continued on page 26

by John Patrick Gillese

The bride's home is no longer big enough to accommodate the crowd of people, many of whom neither the

Maybe I'm wrong, but I suspect it

If I sound like a typical male—or the father of the bride—forgive me. The fact is, it's not quite ten years ago since my own wife and I exchanged the lovely nuptial vows; and the longer I contemplate the somewhat hazy atmosphere of the events that immediately followed, the surer I am that today's weddings are too lavish

THAT ALL MAY BE ONE - The Lamp - 25

Mostly for Men

Continued from page 25

and too costly. (I doubt if my father-in-law got away with a thousand—and that was before the present inflationary spiral had begun!)

In fact, the longer I contemplate the whole thing, the more I think that the old-fashioned dowry was not such a bad idea after all. It appears to me that it was designed to start the young bride in a home of her own—so that she could start in the business of being a wife and mother without the economic frustration that is marring so many marriages in these days of high prices, high taxes and outright inflation.

Too many writers today, I'm afraid,

"go teach ye all nations"



The Graymoor Priest, in
the footsteps of Christ,
goes through the world
winning souls for God's
Kingdom. His is a
satisfying life of high
adventure that calls for
deep charity and sacrifice.
Young men of High
School and College age
are invited to join
us in our noble,
thrilling work.

GRAYMOOR FRIARS

Graymoor, Garrison, New York

Please send me without obligation your literature in regard to:

☐ Priesthood ☐ Brotherhood Age _____

Name _____

Address _____

City _____ Zone _____ State _____

are quite ready to blast "the working wife" without any full understanding of what motivates her. The Church has always opposed "working wives" in the sense of women who put marriage and motherhood in a secondary role to business or a career. That is as it should be. It is very, very detrimental to both Christianity and civilization to have it otherwise. It is also a poor standard of marriage: the most charming, intelligent and warm-hearted women I have met assure me that 24 hours a day are little enough for the wonderful job of "wife and mother."

But there's a point too many critics of "working wives" overlook. I now believe that four out of five working wives are taking jobs outside the home simply *because they have to*—to make ends meet. Today's young women are really wonderful. Most of them want, and are having, babies one right after another. They want, and rightly so, a place for those babies to grow up—a home, a yard for them to play in, the security of a family place that will last them well into life. True enough, the TV set may be a luxury they don't need, yet work to pay for—but the only one I would let criticize them for that is someone without TV.

Just what has happened? In 1950, experts pointed at the phenomena of 16.5 million American women holding down jobs—something, they said, unprecedented in the history of the entire human race. The women workers were supposed to disappear after the war. But what happened? Today there are over 22 million women working outside the home—and half of them are married! They hold down one-third of all the jobs in the U.S.A. and this figure does not include perhaps 20 million more married women who do secretarial work at home, sell holiday cards and cosmetics and work out at "day-women" jobs, and the like. (These latter, if you're interested in the social aspects of the problem, are not on record simply because they are "self-employed" and do not make out Income Tax returns.)

In our own district—a young family area—I have seen the cost of living overtake these nice young brides. They come into their brand-new bungalows (with the 30-year mortgages) happy and glowing. Then cash gets scarce, payments fall behind. Hubby tries working (maybe driving a taxi) four hours in the evening after his regular job. Pretty soon the babies are coming. Drugs today (I speak from experience) can cost you \$100 in

a "bad" month. The trips to the friendly credit lenders begin. One after the other, I have seen new brides turn into "working mothers."

Present-day politics is becoming a thing of jovial platitudes: I would like to see some mangy, old-school politician get up and promise these young brides some of our surplus eggs, milk and butter, once they get three babies or more. (Right now we send them to our dubious "friends" in satellite countries and tax our little bride to pay for the privilege—or we store the dried eggs and powdered milk in great caves around the Grand Canyon.) I would like to see some of our political leaders quit kissing babies and promise their mothers homes *without interest* and their fathers at least \$1,000 deduction per child for income tax purposes. We could do it, easily enough—(much easier than we can send man-made satellites around the earth)—and we could let half our working mothers come back to their homes.

But as a start, I think I'd settle for parents cutting out the lavish wedding preparations and giving the starry-eyed brides that much of a break to begin with. It could mean all the difference in the world to their future health, happiness and home life. †

Take Down the Hair

Continued from page 24

wouldn't have happened if we hadn't started being hypocritical and polite in the first place. But no, we were going to have the perfect marriage. Nuts to hypocrisy."

He could hear dresser drawers banging. Carol came through the living room carrying her purse and an overnight bag. She looked past Joe. Joe tried to be nonchalant. Until he heard the car start it didn't occur to him that Carol had a duplicate ignition key. She ground the gears like always.

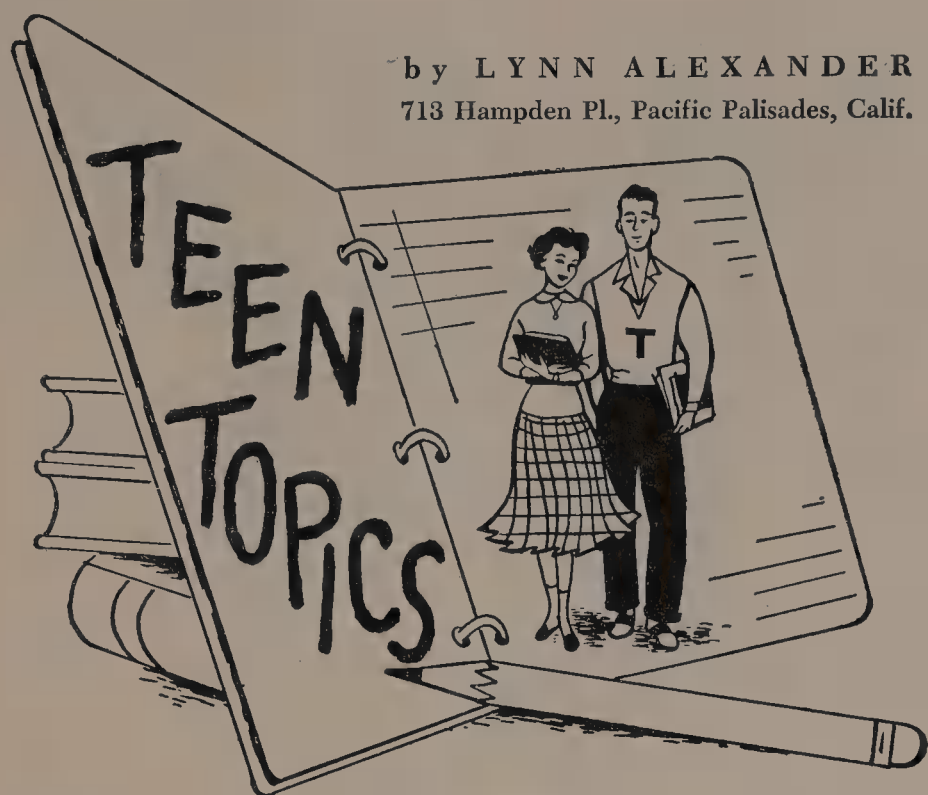
Joe went to the kitchen and looked at the cakemix. He wasn't quite sure what to do with it. He set it in the refrigerator. The house seemed suddenly empty and much too big.

Lots of married women go home to visit their mothers overnight. Joe told himself. The towel made swooshing sounds over the bathroom window. It sounded just like a woman sighing.

Nobody answered when he dialed Carol's mother. Joe looked up Rudolph's number and told him what he thought of him.

"Could be we rushed it, Joe," Ru-

Continued on page 28



by LYNN ALEXANDER
713 Hampden Pl., Pacific Palisades, Calif.

THE MAILBOX is bulging again this month, teens, and in that connection I want to pass along a reminder. If you would like a personal reply to your letter, be sure to include your name and address. It requires several months to get a letter published in the columns. There are scores of letters stacked ahead of you and it's impossible to answer you promptly in the column. I try to handle the mail in the order in which it is received. So, if you want a prompt answer, be sure to sign your full name and address. Naturally, anything you write me is held in strictest confidence.

Dear Lynn,

I am eleven years old and my mother insists on spanking me when I am bad. The other girls in class do not get spankings, I am sure. I think my mother does not realize that I am growing up. Do you think she is right or wrong?

God bless you,
Ann.

It depends upon what you are doing to merit the discipline, Ann. I, for one, favor spankings but I think for the most part, they should be restricted after First Communion is made. Once in an interview article with the mother of two fine priests, I asked "How did you discipline your sons, Mrs. Miesch?" Her answer was enlightening. "Since right and wrong are a matter between the individual and God, I felt that Confession and penance were ample to take care of any wrong-doing on the part of my sons. I think after the child has reach-

ed the age of reason, spankings are not so necessary." She is a wise mother and her children are proof of the pudding.

Occasionally, though, Ann, even the best of youngsters will practically ask to be punished. They will push and push the parent until patience is impossible. It's almost as though they *wanted* to be disciplined for their rudeness or disobedience. In most cases, methods of discipline other than spankings are successful. Sometimes they are even more effective! Where a parent can settle on something other than corporal punishment, such as a restriction of privileges, he or she should do so. But if all other methods seem to fail, spankings should be used as a last resort. After all, if a pre-teen's character is at stake, the parent is morally bound to do everything in her power to put that pre-teen back on the right track.

By the time a boy or girl climbs into the teens, however, spankings should cease. Discipline should take the form of restricting allowances and privileges.

In your case, Ann, the solution is quite evident. Why not straighten up and fly right so Mom won't have the occasion to spank?

Dear Lynn,

I have a problem and as a Catholic youth, it is very important to me and others who might profit by it. What is your honest opinion of French kissing? Is it morally wrong?

I am going with a boy whom I really love and respect, but there has always been that question between us.

I know it's wrong in a sense, but he can't see how it is. Maybe you can give him some definition of it in THE LAMP.

With sincere thanks. May God bless you and yours,

Dottie,
South Philadelphia

Now, honestly, Dottie, I think you knew the answer before you ever wrote this letter! Of course French kissing is wrong! It's not only wrong "in a sense," it's wrong in *every* sense! A French kiss is an open-mouthed kiss where the tongue is employed. Its sole purpose is to arouse passion and the sex urge.

That's downright serious business, Teens, to play around with passion. Passion isn't something that intellect easily can control. Since it is a physical and emotional arousal (and a mighty powerful one!), the intellect often is relegated to the position of an old busybody. We know that we *believe* in good morals and *want* to be pure, but when we constantly thrust temptation in our own path, we're taking a terrific chance of acting against our innermost beliefs. Now, honestly, Dottie, it's hard enough to stick by our moral guns these days. Why make it more difficult?

When you *truly* love someone, you want most of all to protect that guy or gal against any harm. You don't lead them into sin. You help that loved one avoid sin. It is just as vital to protect the spiritual life of that person as it is to rescue him from physical danger!

Up in Milwaukee there is a very wonderful group known as the Penny Pinchers. One of the most active members is Mr. W. J. Largay, a postal worker. Together they are combining efforts to save pennies for the missionaries. In this way they have raised quite a few dollars for the missions. If any of you would like to know more about this marvelous way of showing Christ that we truly love His missionaries, here is the address of the group: Mr. W. J. Largay, Penny Pinchers, P.O. Box 1958, Milwaukee 1, Wis. Their slogan, by the way, is "Our I. Q. way not be too high but we do have some cents!"

From the Philippines comes the urgent request for a young seminarian for books by Bishop Fulton J. Sheen and Thomas Merton. Young Reynerio writes "I would like to have some of their books to put on my shelf and in

Continued on page 28

Teen Topics

Continued from page 27

my head!" If any of you have books that you would like to pass along, the address is: Mr. Reynerio B. Tusoy, San Jose Seminary, P.O. Box 3169, Manila, Philippines.

Also from the Philippines is the request for used clothing for a young leper. "No matter what our physical being may be," writes Iluminado, "our soul is great and of God. I am proud that I am a created soul and have faith that in other souls there is love for us sick people . . . for the Bible tells us that God is love." No sizes were mentioned so it might be a good idea to ask about what sizes are needed. The address is: Iluminado Iway, Culion Leper Colony, Palawan, Philippines.

From Ceylon another seminarian is hoping that some of our "Teen Topics" readers might like to pass along used Catholic literature. Even old magazines are welcome. You can contact him by writing: Brother Kingsley Silva, National Seminary of Our Lady of Lanka, Ampitiya, Kandy, Ceylon.

And there, Teens, are plenty of opportunities to practice what we believe!

For all the Pen Pal fans, a new list is ready each month. If you would like to be a Pen Pal, just drop me a note with your name, address, age, and 25 cents to cover handling costs. Till next month then, God's best to you and yours! †

Take Down the Hair

Continued from page 26

dolph said. "What makes trouble is being polite when you don't mean it. Maybe that's what your wife's been trying to tell you."

"What kind of a man are you?" Joe said, indignant. "First you say be nasty. Now you say be nice."

"Yeah, but it's different now, Joe," Rudolph said. "You see, when I told you that, my wife was mad at me. Now we've made up."

"You're a big help," Joe said, and hung up.

As Joe measured the bathroom window with a yard stick he kept thinking, Marriage is like Algebra. X is Harmony. If, like Rudolph said, Politeness minus Pretense equals Sincerity. . . .

Joe, you dope, you don't have to be a mathematician to admit you've made a mistake and say you are sorry,

he told himself on the way to the drug store.

After Joe bought window glass and putty he stopped at a counter of cosmetics. "How much is the bright red one?" Joe asked, pointing to the fingernail polish.

"Wanton Poppy?" The salesgirl smiled. "Two-fifty plus tax. Is she brunette?"

"She's—" Joe stopped as a familiar voice at the next counter said to a man sales clerk, "I want it gift-wrapped, please."

"Here she is," Joe said, and carried the nail polish over and held it out to Carol.

"Here," Carol said, and handed Joe the overnight bag. She had tears in her eyes. She held out the bottle of shaving lotion. "They don't have the Aunt Maggie kind," she said.

Joe sniffed. "But much nicer," he said.

"Joe," she said, looking down at the nail polish. Joe noticed that her fingernails were in the nude, so to speak. She self-consciously hid them behind her. "You didn't like the other," she said. "Thank you, Joe."

Something happened to Joe's heart. That little quaver in her voice. And that silly overnight bag. "The putty's in the bag," Joe said, showing her his window sash. "It looks like peanut butter." He wanted to say other things but the words got twisted. He motioned toward the soda counter. "Want a malt?"

She put her hand on his elbow. "It's just like a date," she said. "Isn't it?"

"Just like," Joe said. While they drank their malts Joe said, "I put the cakemix in the icebox."

"I'll bake it when we get home." Carol wriggled her soda straw in anticipation.

Home, thought Joe. He looked down at his window sash.

He wasn't sure just where to begin. He groped and plunged. "Carrie, I was mixed up and wrong about all the things I said. Your mom's really all right. And I'm going to stop calling her your old lady."

Beneath the soda counter she squeezed his hand gratefully. "I was nasty too. I—I was really peeved because you ate all the marmalade. Only it seemed so childish. So—I built it up."

It would take quite a while to get said all the things they had to say. Joe said, "This was a kind of a married Saturday, wasn't it?"

"I like it," Carol said. "I mean I like it now."

"About the beach, Carrie." Joe told her what he really felt. "I don't love it. And I don't hate it. It's sort of in between with me. But because we first met at the beach—I always imagined you thought the beach was sort of romantic?"

"The meeting was romantic, Joe," Carol corrected. "But the beach—Well, I think we both need a vacation from the beach."

"Good deal."

They left the drug store talking earnestly. No swooney talk. No are-you-happy Oh-Jo-ee talk. Just plain married talk. Two young people with their hair down, facing reality, no longer pretending.

Sincerity stripped away all pretense. Like makeup removed from a theatrical face. The thing underneath was unadorned, real. But honest as soap and water.

So let's face it, this is the way we really are, their tone said. Down underneath. This is the naked truth. And why have we been so scared to be natural?

"The way we've been living, Joe," Carol told him, "was sort of like trying to be cute all the time. Only one gets tired of being cute. I guess—" She sighed as they climbed into the car, "this is more restful."

"Another thing about marriage," Joe said, adjusting his window sash. "There's responsibilities. We've been wanting all the advantages. But without giving anything back."

"You have to work at it, don't you?" Carol said, surprised. She gave him a wifely smile.

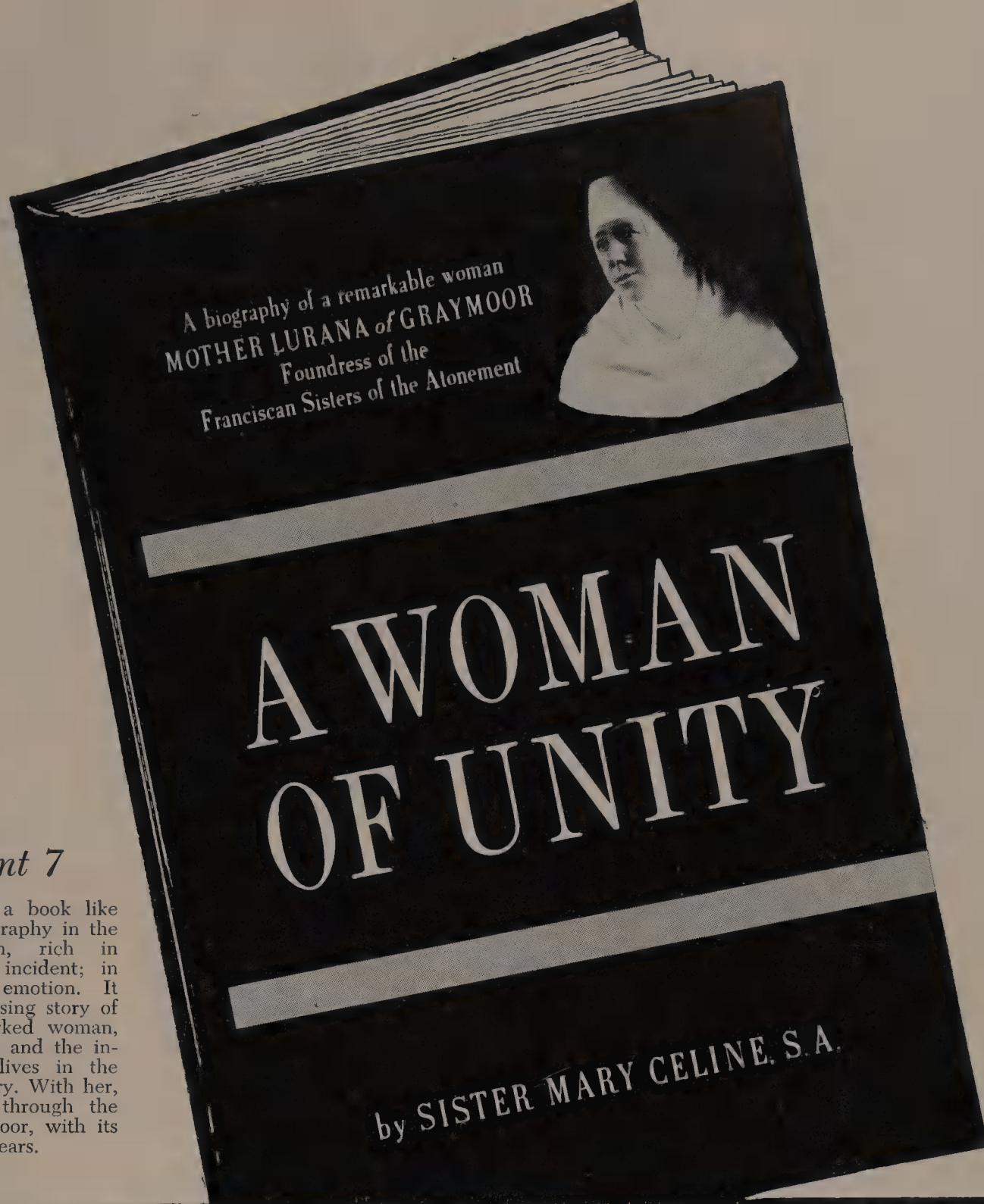
Driving home, preoccupied, Joe looked just like a husband.

They didn't know they were ex-honeymooners. But they were moving toward marriage. True, they were only one day older. The difference was, they had adult purposes. Joe was going home to fix the bathroom window. And Carol was going home to bake Joe a cake.

Later, after they got the dishes finished, Carol would give herself a manicure. While Joe read the Sunday funnies. And this time she would read over Joe's shoulder so she could laugh when Joe laughed. She would apply Wanton Poppy nail polish. And place the new shaving lotion at Joe's elbow.

"Joe," she would say, "I'm sorry I poured Aunt Maggie down the drain."

After that, if she knew Joe, he would grab her and kiss her. And if he didn't? Well, marriage was a thing at which a girl had to keep working. †



Installment 7

Rare today is a book like this . . . a biography in the great tradition, rich in character and incident; in thought and emotion. It tells the engrossing story of a strongly marked woman, of her conflicts and the intertwining of lives in the past half century. With her, you will live through the birth of Graymoor, with its laughter and tears.

Chapter 5—(Continued)

Little Brown Church in the Vale

When the retreat ended, the two Sisters went back to their normal convent routine. As Sister Martha was delicate in health, the larger portion of the household tasks and of visiting the poor throughout the countryside rested solely on Sister Lurana. But she now knew a joyousness she had never before experienced. Of this first winter she wrote:

"Many a happy hour I had there (old Dimond house), never heeding and only half conscious of the cold within and the blizzards that raged without. I remember after the snow and wind had ceased I had to shovel (could not sweep) the snow out of the kitchen. Not a door would close tightly and the stove stood on three legs. Many a time the hot water I put in the tub for a week's washing would form a thin layer of ice on top although the chair on which the tub was set was close to the old kitchen stove. Moreover, I have washed out the dish towels and

hung them on a line behind that same stove to see them frozen there, perfectly stiff! And a pail of water set under the stove froze likewise. This is hard to believe but that winter of 1898-99 was a severe one and the old Dimond house was like a sieve. But indeed, I was happy, and God gave me wonderful health, such as I had never had previously nor since. Many a time I would wash all the morning, something I had never tried to do before, and then set out to walk eight or nine miles visiting among the people."

FREE Special Offer to Lamp Readers

Franciscan Sisters of the Atonement
Graymoor, Garrison, New York

Send me a copy of your 372 page book *A Woman of Unity*, \$4.50. I understand that this special offer entitles me to a one year subscription to your quarterly magazine "The Candle."

Name _____

Address _____

City _____ Zone _____ State _____

See back cover for details

THAT ALL MAY BE ONE - *The Lamp* - 29

Her friends in New York were concerned. Miss Elliot wrote in February:

"The thermometer went down to zero here yesterday. I really shudder to think what it must be at Graymoor. Would it be against your Rule, when the Society is organized, to own the little church? There is every likelihood of my living some day in the far West and before that comes into question I would like to have the future of Saint John's secured."

Although the legal transfer of the property never took place, the intention of Miss Elliot and her companions was evidenced in the foregoing letter.

Towards the end of Lent, Father Wattson preached another mission in Brooklyn and while there arranged for a meeting in New York of friends of Graymoor. This meeting was for the purpose of gathering funds for the erection of the Sisters' convent close by Saint John's Church.

Sister Lurana submitted the plans for the convent which she, herself, had drawn in outline to Mr. Joseph Davis, a carpenter and builder, who resided in the Graymoor Valley. It seems incredible that the contract price for the Motherhouse of the Sisters of the Atonement was only seventeen hundred dollars. Seven hundred fifty dollars of this was given by Sister Lurana, out of the little patrimony she had received from her grandmother, Mrs. Wheeler. She had scrupled about giving it, questioning whether it should not have been distributed to the poor, according to the words of the Gospel and the example of Saint Francis, but Father Huntington settled the question in favor of the new convent. All things were planned for the laying of the cornerstone of the new Saint Francis House on the Feast of Saint John Baptist, June 24.

Because he was making his novitiate, Father Wattson was unable to be present at the ceremony; but he wrote a letter to the Sisters which reveals the strong faith of the Society's Founder. The letter was sent from Holy Cross House, Westminster, Maryland, and read:

"For the love I bear the Society of the Atonement, and that I may the more wisely direct the children God hath given and will give me in it, I have, as you know, placed myself in the hands of the Order of the Holy Cross Fathers to be trained by them in the religious life. Being therefore a prisoner in spiritual bonds, I may not be present at Graymoor to unite with you in the laying of the cornerstone of the Convent of Saint Francis. But my heart and soul are with you in joyous faith and most fervent prayer.

"It was our Divine Lord who said, 'Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth more fruit.' The religious act, which you at Graymoor on the Feast of Saint John Baptist perform is nothing less than the planting of a seed, which will 'take root downward and bear fruit upward' increasing and multiplying until a thousand valleys in the world's great harvest field will 'stand so thick with corn that they shall laugh and sing.' If in prophetic vision your eyes could be supernaturally opened to gaze forward along the vista of the Church's future to the end of time and it were given you in that vision to sum together all the blessed fruitage, which shall hereafter spring from today's seed planting, I doubt not that even the elect Mother Foundress of the Sisters of the Atonement of Jesus would find her most sanguine hopes surpassed by the marvelous fecundity of God's grace, imparting its fruitfulness to the sacrifice

and entire oblation of themselves, which she and Sister Martha have made in obedience to the Divine call.

"Jesus said, 'The Kingdom of God cometh not with observation.' When He, the Lord of the Kingdom, even the Catholic Church, was born, the angel heralds proclaimed it not in the streets of Jerusalem, but only to a few shepherds on the outskirts of Bethlehem, 'the least among the thousands of Juda.' So on this birthday Festival of John the Baptist, no doubleheaded headlines in the New York *Herald* proclaim to the millions of the American metropolis that a religious order is being cradled at Graymoor; a place so obscure that a letter addressed to it, would be forwarded to the dead letter office at Washington, as unknown to the postal authorities. No paper, secular or religious, we imagine, will report the laying of this cornerstone, and yet the great God in Heaven, 'Who holds within the hollow of His Hand all worlds, all space,' looks down with Fatherly approval on this religious act; His Son, Our Lord, and His Virgin Mother rejoice, and all the holy Angels and Saints rejoice with them. Yes, and devils too look on and gnash their teeth in rage, foreseeing in this humble convent and what it shall bring forth, another extension of the primal prophecy, 'the seed of the woman shall bruise the serpent's head.'

"The undertaking of two defenseless women to build a house in this sparsely settled region of the Highlands without money enough in hand to finish the building they have begun, much less to furnish and provision it when completed, must seem to be, from the viewpoint of the worldly-wise, sheer madness. What can come of such folly save starvation, or else a return of these foolish women to their senses! But these two heroic souls (or if you will 'fools for Christ'), wearing the brown habit of Saint Francis and wedded like him to Holy Poverty, know well that He in Whom they had put their trust will never let them be confounded. They are sure His Promise cannot fail, 'Seek ye first the kingdom of God and His justice, and food, raiment and shelter and all else that it needful will be freely added unto you.' 'The lions do lack and suffer hunger, but they who wait upon the Lord shall want no manner of thing that is good.'

"But why should these pious women come like John the Baptist into so solitary a place to take up their abode, when there is so much practical good they might do by establishing themselves in New York? The answer is not far to seek. John the Baptist did not always remain in solitude, but when the hours ordained by God arrived he appeared on the banks of the Jordan and mightily prepared the way for Christ. Nor will the Sisters of the Atonement always remain cloistered at Graymoor. When in retirement the Holy Spirit shall have sufficiently taught and trained them for their work, we believe He will send them forth into the slums of the city, and their brown habit shall then be seen where the poor are crowded thickest together and vice and misery are most strongly entrenched. But let none think in this sequestered area far from the turmoil and bustle of the great city 50 miles away, the poor Sisters of the Atonement will have no influence on the world outside and beyond the Graymoor Highlands. In the Convent of Saint Francis an altar and tabernacle are to be erected to the worship of the Triune God. Upon that altar (the Lord willing it) the all prevailing sacrifice of the most hallowed Body and Blood of Jesus Christ shall be daily offered; and within the tabernacle the Blessed Sacrament will be perpetually reserved. Consequently, Em-

manuel will ever abide in this house, and as the Graymoor nuns kneel in loving adoration before Him interceding for all mankind, He will hearken unto their requests. So these holy women, through their power with God in the Most Holy Sacrament, shall bless with the benediction of prayer the very ends of the earth.

"It was the voice of one man praying at Babylon which moved God to promise that He would bring again the people of Israel to their own land and 'turn the captivity of Sion as the rivers in the south.' And who shall compute the mighty host of captives who are snatched from Satan's greedy clutch by the prayers of holy Virgins, keeping watch before the tabernacle of their God! It has been said that Saint Teresa converted more souls by her prayers than the great Francis Xavier did by his missionary labors.

"The motto of the Sisters of the Atonement is '*Non nisi Te Domine!*' 'Naught but Thyself, O Lord!' and to this they have added: 'As having nothing and yet possessing all things, as poor yet making many rich.' So long as they are unswervingly true to Jesus Christ, the Spouse of Virgins, and to the principles of poverty which He inculcated both by precept and example the powers of hell shall not prevail against them. They will flourish like a palm tree planted by the waterside.' They 'shall spread abroad like the cedars of Lebanon.' And the good they destined to accomplish will never perish from the earth."

On the Sunday evening following the ceremony Mother Lurana painted a word picture for Father Wattson which would give him fully the details of the event in which he was tremendously interested:

"I am surely at a loss where or how to begin. I must go back to Wednesday, the afternoon Mr. Phillips and Mr. Dwyer called at Saint Francis House. It was such a joy to meet them, even if their interest had been their only gift. But I suppose Mr. Dwyer has told you of the way Mr. Phillips showered the good things upon us until I was almost dumb with joy—the bell, the ciborium, new altar, another ciborium for the Reserved Sacrament and a barrel of flour; and Mr. Dwyer, too—a tabernacle veil, vestments, case, a promised book. Father, does it not almost take your breath away? Well, I had hardly given fitting thanks for all this when Miss Redmond came. She had asked, not knowing that the cornerstone was to be laid, to spend Saint John's Day here and make her retreat after at Saint Francis House. Reverend Mr. Davis (the Sisters' chaplain) said our first Mass here in the oratory, made very sweet and lovely in all its poverty with white flowers, all white for our dear Saint. His Collect sums up the whole duty of the Society of the Atonement, does it not?

"And now I have such a joyous thing to tell you, the most blessed of all that has come in this wonderful festival time. We have been watching anxiously and praying unceasingly for water for almost three weeks and the men have been digging and trying unsuccessfully to find it. I had told Mr. Moshier, the well-digger, that the limit of our money was 30 feet and we had arrived at that depth! In the afternoon of the vigil, Miss Redmond and I looked into the well after the men had stopped work and gone home and I said to Miss Redmond, 'The rock has changed its type, I believe we are near water.' Then down in one corner we both saw at once what I suppose was a sprinkling of the white blasting powder, but it was exactly the shape of an angel and spontaneously I exclaimed, 'It's the Angel of the Water.' That night, after I went to my cell, I prayed (as I am

ashamed to say I do not always so intensely) and my prayer was: 'O show me that water, the symbol of the Holy Spirit tomorrow. If this place is not Your chosen one, do not let it come at all!' As I walked up to the church next morning and came opposite old Mr. Burns, the little Irishman, he took off his hat in the most profound manner and when still some yards from me called out: 'Good luck up there (pointing to the church) you've found water and a good day to find it on, too!'

"When I reached the grounds, Mr. Davis, our good builder, came to meet me with: 'Sister, I could hardly wait for you to come.' This means, they all say, living water, for all wells which are not that hereabouts have gone dry in this great drought. Isn't God wonderful? The incident of the well is very sweet to me. When the men left it on Friday evening there was no water in the well, but in the morning there was! I felt that it came when I was praying for it that night. May I not think so? As I was begging for it I heard so clearly: 'Cast all your care upon Him, for He careth for you.'

"There was a thunderstorm in the afternoon when the rain poured down and it hailed and lightened, and thunder rolled along the mountain. It began about half past two. We had eaten dinner all together, Mr. Davis, too, in the reception room, talking, of course, when it began to grow dark and thundered. All but Sister Martha were able to go up to the church and after Evensong, we walked out to where we had (Mr. Davis and I) the day before marked off and staked out the ground. When I saw the first trowel full of earth turned up, I made the sign of the cross over it. We had no acolytes, so I carried the processional cross and stood holding it, planted firmly on the ground above the stone, about where the chapel will be, and so it was blessed and the relics put in it, the wonderful 125-126-127 and 128 psalms were said, together with our seven collects, and then we returned to church. It had just held up from pouring, sufficiently long enough to comfortably perform it all. I was surprised to see the group of men, some, perhaps all, to be the builders of the house, as they stood there so reverently, with their hats off. Then we returned to the church and your pastoral greeting was read. But, Father, you did frighten me in it. Every night I beg Him not to let my sins, my utter worthlessness, hinder His will in these things. Sometimes, such a fear that I will lose it or hinder Him comes over me. Why me? Why me? It is such a fearful thing to be the vessel that holds the Fire."

The summer of 1899 came as a delightful contrast to its severe winter. Mother Lurana with a genuine Franciscan spirit in a truly Franciscan atmosphere was charmed with the beauty of the Graymoor Valley. Wild roses, lady slippers, daylilies and marigolds succeeded each other as July and August passed into eternity. September came along with its Michaelmas daisies flowering beneath the already turning leaves. Towards the end of the month, Reverend Mr. Davis accepted a call to another sphere of work, leaving the Sisters without a chaplain.

Father Wattson had entered the Holy Cross novitiate with the understanding that if at any time the Sisters needed his assistance he would be permitted to go to them. Since such an occasion had now arisen, having consulted the Superior of the Holy Cross Community, he left Westminster for Graymoor. The six months spent in the novitiate had been of the greatest value to him, and in spite of its own peculiar trials this period of training had been one of much spiritual happiness.

(Continued next month)

One Faith-One Lord

St. Pius X and England. "If there is any Church in the whole Christian world," the saint wrote in January, 1912 on the occasion of the founding of two ecclesiastical provinces of Birmingham and Liverpool, "which merits the special care and forethought of the Apostolic See, it is certainly the Church of the English, which, happily founded among the Britons by St. Eleutherius and still more happily established through apostolic men by Gregory the Great, was subsequently made famous by the numbers of its children distinguished by the holiness of their lives or by the martyr's death courageously suffered for Christ.

At an audience given to 400 English pilgrims presented by the Archbishop of Westminster, Cardinal Bourne, the saintly Pontiff said: "It is with the greatest pleasure that I greet you, my dear children of Great Britain, worthy descendants of your Catholic forefathers who during ten centuries remained constantly faithful to the Church and to the Holy See and who by the purity of their faith and by personal holiness gave many saints to God. And although through the blind passion of an unworthy king your country fell into schism, the Faith is still alive in her midst, for are you not the children of those valiant Christians . . . who gave their lives for the truth, and won for Great Britain her title of the Island of Saints."

What I Found in the Church. "I was told that if I became a Catholic my mind would be fettered, my reason stifled; I should no longer be able to think for myself. I have found, on the contrary, that the Catholic Church places me on a platform of truth from which a poor mind like mine can rise to unmeasured heights. I have found the truth that sets men free . . .

"Instead of the hard spiritual tyranny of which I was told, I have found a loving Mother who supplies my every need. Instead of corruption, sanctity unknown outside. And sinners too. For the Church of Christ does not break the bruised reed nor quench the smoking flax. Like her Master she ever seeks and saves that which is lost.

"Instead of hatred I have found compassion for those outside—for the

sheep without a shepherd. And I would that I could show them right into the heart of him whom men call the Pope of Rome—the shepherd of the sheep, the Vicar of Christ on earth; for then I would show them no ambitious autocrat striving for worldly power, but a loving father loved by his children as no other man on earth is loved.

"And I have found the Kingdom of heaven on earth."

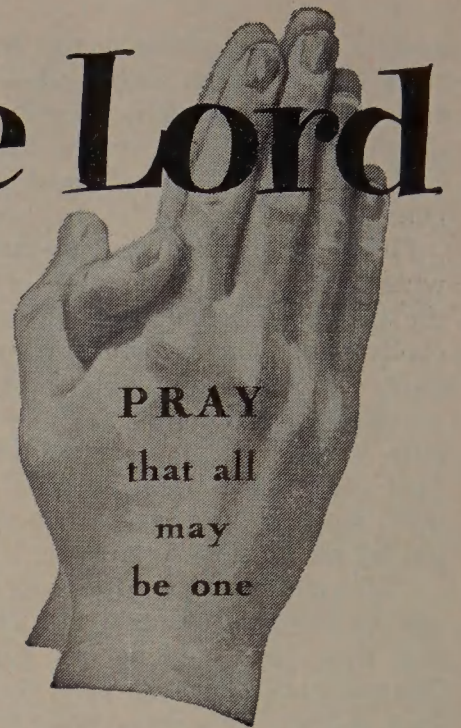
(Fr. Owen Dudley)

Our Lady's League. Our newly formed League of Prayer for Unity under the patronage of Our Lady of the Atonement is growing and expanding day by day. We like to think that this success is due to Our Lady's special love and the veneration of the faithful for her as well as their zeal for souls.

Many bishops and priests have become members and have asked for additional copies of the enrollment card and the leaflet to distribute to others. Our readers may request any quantity they can use—to further the cause of Unity and to spread devotion to Our Lady of the Atonement. There is no charge for this literature; nor are there any dues of membership in the League. St. Pius X used to say: "There is no surer or easier way of uniting men with Christ than Mary." The anniversary of his death is August 20 (1914) and his feast day is September 3.

Hungarians Pray to Irish Madonna. During the uprising of last fall which electrified the entire world, thousands of Hungarians prayed before the image of the Madonna in the cathedral of Győr. It had been brought from Ireland to this city by Bishop Lynch of Confert in the 17th century when he sought escape from Oliver Cromwell. Monsignor Bela Varga stated that on the feast of St. Patrick, March 17, 1697, it shed tears of blood. This occurred during a period of intense religious persecution in Ireland.

Pope Pius XII and the Truth. "The divine gospel, that is, the doctrine of Jesus Christ, which the Catholic Church legitimately interprets according to the mandate it has received—



must not therefore be considered as a thing finished and outdated, but rather as being alive and thriving, the only thing which can show men the right path to truth, justice, and all other virtues, bring brotherly concord and peace, and offer strong and unshakable defence to the laws, institutions, and communities.

"The more daringly the haters of God and Christian doctrine attack Jesus Christ and the Church founded by Him, the more eagerly must not only priests, but whoever call himself a Catholic, fight back wither with words or writings, or above all, with their lofty and shining example, always sparing persons but defending truth." (Encyclical on Third Centenary of death of St. Andrew Bobola, S.J.).

Mary's Days During August. The feast of the Assumption of Our Lady is the most important feast of the Blessed Virgin during this summer month. But there are other Marian days as well—the feast of Our Lady of Snows, August 5; the Immaculate Heart of Mary, August 22. Franciscans have two more festivals on their calendar: Our Lady of the Angels, the Portiuncula, August 2; and feast of the Seven Joys of Our Lady, August 27. May we urge you to pray daily to Our Lady for the cause of Unity—the conversion of souls. Pray for Unity also in a special way on the feast of *St. Peter in Chains* on August 1. It used to be customary to send offerings to the Holy Father on this day as a pledge of allegiance from the faithful. We should pray for the Holy Father on this feast, asking God to give him the continued strength to bear the rigors of his holy office. Love for the Holy Father is simply a form of love of Christ. †

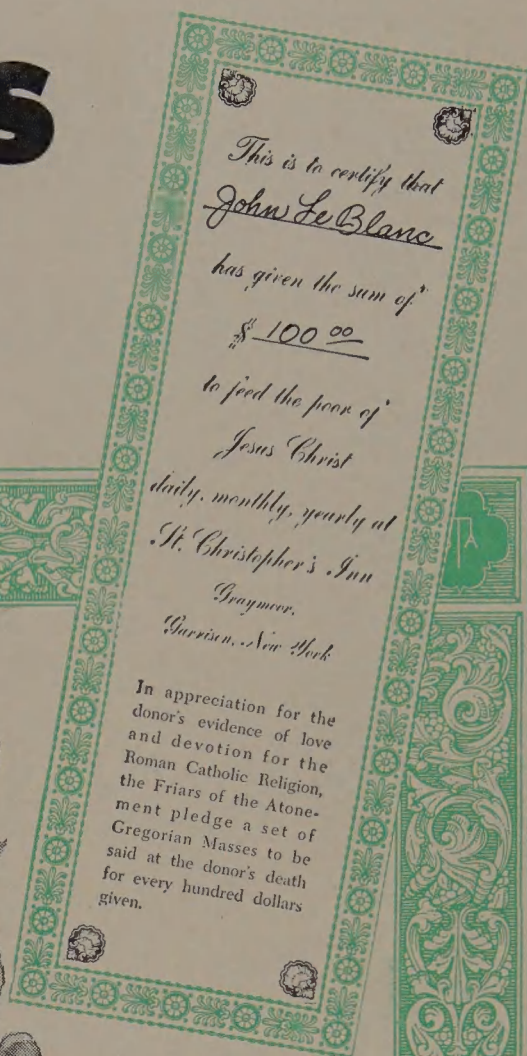
MEAL BONDS FEED THE HUNGRY



Lay not up to yourselves the treasures on earth: where the rust and moth consume and where thieves break through and steal.

But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through nor steal.

For where thy treasure is, there is thy heart also.—MATTHEW VI 19:21



Every day poor discouraged friendless men come to St. Christopher's Inn hungry, footsore, and weary. We do what we can to take care of their needs and help them back on their feet. Last year we sheltered over 5,000 different men at St. Christopher's Inn and served them over 150,000 meals. At present, with our newly completed addition, St. Christopher's Inn can house 200 men.

Your Meal Bond will enable us to continue this good work.

Each Meal Bond entitles you to a remembrance in the prayers and good works of the

Graymoor Friars and of the men who come to us for aid. In addition, for each Meal Bond donated, the Friars will arrange a set of Gregorian Masses to be said either for you after you die, or for someone else after he or she dies, or immediately for someone who is already deceased. This set of Gregorian Masses is our thanks to you for helping us in performing the Corporal Works of Mercy.

If you would like to know more about St. Christopher's Inn, what it is, how it began and what it does, we will be only too glad to send you a brochure.

Send bond subscriptions to the Father General, Graymoor, Garrison, New York

The Feast of
The Assumption
of Our Lady
Into Heaven
August 15th



Each year we invite our LAMP readers to join us in a Solemn Novena in preparation for the great Feast of the Assumption on August 15th. At this time six Novenas of Masses, 54 Masses in all, are celebrated for our benefactors and their intentions.

Our Lady has been most considerate of the needs of her clients and numerous favors have been obtained through her powerful intercession. Her Miraculous Medal Novena conducted here at Graymoor has been very popular for many years. Letters of thanks for favors

received through the Novena have also been plentiful.

We shall be most happy to share our prayers with yours to beg for a favorable answer to your most pressing problem. Simply write "pray for my special intentions" or list your intentions, when you write.

Since almsgiving has always been closely associated with prayer we beg of you to help us carry on our many activities by sending us whatever you can spare. No offering is too small to be deeply appreciated.

ADDRESS ALL MAIL TO THE FATHER GENERAL, GRAYMOOR, GARRISON, N.Y.